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MADAME DE LA PELETERIE.\*

LORD, I ascribe it to thy grace,  
And not to chance, as others do,  
That I was born of Christian race,  
And not a Heathen or a Jew.

What would the ancient Jewish kings  
And Jewish prophets once have given,  
Could they have heard those glorious things  
Which Christ reveal'd, and brought from  
heav'n!

How glad the Heathens would have been,  
That worshipp'd idols, wood, and stone,  
If they the book of God had seen,  
Or Jesus and his gospel known!

Then, if this gospel I refuse,  
How shall I e'er lift up mine eyes!  
For all the Gentiles and the Jews  
Against me will in judgment rise.

It is beautiful to turn from the  
lofty, disciplined, and austere career  
of the Jesuit, to that of a delicate  
and accomplished woman, daring  
the same hardships, loving the same  
heritage of woe. The

sister of Xavier, the noble Magdalen,  
retreating from the court of Navarre,  
from the favor of the queen, to her  
convent, is an interesting and exquisite  
picture; but the same being, armed  
with the same faith, prayer, and  
constancy, at the courts of Japan,  
would have been a herald of great  
and resistless good. Perhaps the  
tidings of her brother's career awakened  
this ardor when it was too late;  
when the frame declined, and the  
spirit clung to its little sphere of  
privacy and power. Her letters  
spoke of great peace and resignation.  
Her enthusiasm, unlike that of Francis,  
was calm and dreamy, and loved  
the mournful solitude of St. Clare;  
the matin and midnight music floating  
on the air; the transition from the  
lone communion and shadowy gloom  
of the cell, to the pomp and gladness  
of the processions, where the lady  
abbess was glorious, and all loved  
her. To go forth from so hushed  
a scene, to the long struggle with the

\* By Robt. Carne, a protestant author.

savage mind and heart, was more hard for a refined woman, than even to break at once from the gaieties and dissipations of the world, as did Chauvine de la Peleterie.

Richelieu, who was at this time in power, had sent out, some years previous, a colony to Canada, with instructions to use every means to gain the attachment and confidence of its inhabitants. Circumstances favored his design: the Iroquois had devastated the territory of the Algonquins, who besought the aid of the French. The latter marched against the invaders, defeated and drove them back to their own country. The Algonquins, grateful for this service, consented to receive a code of laws, as well as religious instruction, from their allies, who began to build churches and schools. Already many were baptized, and yet a greater number desired to be instructed. When these tidings were brought to Paris, they became a frequent subject of conversation, and inflamed with zeal many hearts who felt an interest in the progress of christianity. Richelieu turned all to good account; he founded a bishopric of the new church of Quebec. The duchess d'Aiguillon, his niece, to second his views, formed an association, whose object was to raise a fund for the support of the missionaries, and to furnish them with all kinds of necessaries, and articles to improve the condition of the Indians. At the head of this society were the names of the dukes of Ventadour, of Laval, and of the duchesses of Montmorenci and Longueville; other persons of distinction swelled the number. The latter princess was possessed of extensive influence; her political talents were eminent, and her beauty and wit made her generally beloved. Her love of religious retirement often induced her to retreat to a convent situated in a lone and beautiful part of the country, where she had apartments.

This fervor about Canada extended to all classes, so that a sum was soon raised sufficient to execute, on a grand scale, the establishments which the government judged necessary to accomplish its object, viz. to draw the Indians from savage to civilized life, and, by dint of kindness and charity, to persuade them to embrace christianity. The hope of these generous aristocrats was to provide, in the first place, means of instruction to the children, and aid and comfort to the sick. It was therefore necessary to erect a school and hospital at Quebec. Richelieu felt all the advantages of the scheme, which would cost nothing to the state. The duchess d'Aiguillon contributed from her own private purse forty thousand francs, a sum more considerable in that day than the present, and which was only the prelude to farther benefactions. On his part, the cardinal assigned an annual revenue from his estates. Yet it seemed to be more easy to raise profuse sums for the work, than to find suitable almoners for its distribution. It would be the height of imprudence to place such a trust, as well as the concerns of education, and the care of the sick, in mercenary hands. Those souls only were worthy who were inspired by religion alone, to consecrate themselves without reserve to the service of the heathen; and who, as the price of their toils, of their fearlessness in meeting danger and disease, were ambitious only of the palm of martyrdom, and the love of God.

Providence inspired for this work one of those fine and enthusiastic spirits, who seem to be raised for peculiar occasions—Chauvine de la Peleterie, a young widow, eminent both by birth and fortune. Leaving Alençon, the place of her abode, she resided some time in Paris, where she gained the friendship of some of the most distinguished people of the time. It was not in the nature of



woman, thus situated, above all, of a French woman, to make so strange a sacrifice from any sudden fanaticism, or latent remorse. The voice that had called her to Canada was surely a celestial one. She had sought her God in secret, and often, with her friend, the duchess d'Aiguillon, conversed of his mercies and promises. Richelieu heard of the lady's resolve with joy, and offered up a prayer for her success. There were many, however, among her relatives and connexions, who could not bear her intended mission: a young, rich, and attractive widow, going a voyage of three thousand miles to convert the Algonquins, was an event hitherto unheard of in Paris, and became a fertile subject of wit, ridicule, and laughter. No opposition could be offered to an enterprize, however wild and visionary, that was patronized by power, birth, and fashion. But Madame de la Peleterie could not be ignorant of what awaited her; the accounts of the few preceding missionaries were very disastrous.

So early as the year 1608, the king of France gave notice to M. de Pontricourt, governor of Port Royal in Canada, that it was now time to labor for the conversion of the savages, and that he was about to send thither, by the advice of his confessor, several of the Society of Jesus. Two were chosen; Pierre Biar, who professed theology at Lyons, and Evremond Massé: it was soon evident that the wishes of the American colonists were not in their favor: on their arrival at Dieppe they were refused a passage, and in consequence retired to the college of St. Eu. Madame la Marquise de Guercheville, who had constituted herself protectress of the American missions, by great exertions succeeded in carrying matters, so that the missionaries sailed for Port Royal where they arrived in June, 1611, in company with M. de

Biencourt. They met at first with every possible obstruction to their labors; the governor was not their friend; their first object was to learn the language of the natives, but they could find no Frenchman able or willing to assist them; happily a native chief who understood a little French courted their friendship. The gloomy prospects of the missionaries were soon known in France; again the Marquise de Guercheville exerted herself on their behalf: with the aid of the queen-regent she was enabled to fit out a vessel, in which other Jesuits embarked, and, arriving at Port Royal, took on board their brethren, and proceeding to the river Pentagoet, founded a colony named St. Sauveur, which had scarcely begun to prosper, when an English fleet arrived, and carried the missionaries prisoners to England, whence they were at length reclaimed by the French ambassador. In 1614, the Recollets first arrived at Quebec, to teach the faith. In 1624, Henri de Levi, duke de Ventadour, was appointed viceroy; and having been himself in holy orders, his attention was immediately directed towards the conversion of the savages. He applied to the king in council, and, with the good will of the Recollets themselves, he appointed Charles Lallemant and Evremond Massé, both of whom had been in the colony of St. Sauveur and thence carried prisoners to England, with Jean de Brebœuf and two other Jesuits, to depart without delay for Canada: this was in 1625. Little progress was made among the Indians: in less than three years the number of laborers had increased to fifteen priests and several laics, whose first efforts were directed towards the French colonists; and so greatly were they blessed, that a few months saw a wonderful change in the morals and character of the people. By degrees a generation of christians sprung up,

having much of the manners and simplicity of the primitive church. This early fervor gave an interest to the wild mission, that made it to be preferred to others more brilliant in a worldly point of view. One cause of this excellent influence among the colonists was the harsh and forbidding nature of the country, where there was little of the sweets of life and the luxuries of the world, to flatter that vanity which is the rock on which the French spirit is so often wrecked, and the holiest ministry so often sullied. Charlevoix, who in his youth had known several of these excellent Jesuits, in this ardor of their first usefulness and "first love," feelingly and simply observes, "I saw them bend under the labors of a long apostolate, their bodies extenuated by fatigue, and broken down by old age and infirmity—their limbs failing, their strength of body as nothing—yet with all this preserving the entire vigor of the apostolic spirit—the whole strength of their spiritual life."

It was in 1634, that M. de Champlain first proposed the establishment of a mission in the country of the Hurons. It was of great importance to the missionaries to make the centre of their labors in a country which was the centre of Canada, as they would with more facility be able to carry the light of the gospel to all parts of that vast continent. The Hurons, however, continued obstinate, and it was not until after many presents had been given, with more zeal than prudence, that they permitted Brebœuf and Daniel to enter their country. Terrible indeed were the sufferings of these admirable men, from hunger, disease, and ill-treatment. They were forced to swim over rapid and broad streams; their goods were stolen, themselves maltreated, and often threatened with death; this was a bad augury of their future success, still in some of

the villages they were tolerably well received. At last they were allowed to fix themselves in a village named Ihouhatiri, where they built a chapel, and dedicated it to St. Joseph.

The fruits of their first year's labors were small. They baptised only five or six adults, "but had the consolation of giving eternal salvation to numberless children, who died after receiving the robes of innocence." The savages listened to them, and allowed that the Christian religion was founded in reason; but this was merely from compliance or interest. Many gave promise of conversion, but it was a deceitful promise. Many frequented the churches with decency and reverence, and this even for years,—appearing to be desirous of knowing the truth, and then suddenly departing, with some cold and derisive words to the missionary who hoped for their conversion. The savages often advanced arguments with extreme pertinacity, and with much acuteness.

Everything done by the missionaries was looked upon with an evil eye; they were accounted sorcerers; they were forced to pray in secret. Yet with all this annoyance, and in the midst of constant danger, they gave proofs of a greatness of mind—they quailed not—they were in the service of a mighty master, and they feared no evil. By simple reasonings, by natural explanations, by unalterable patience, they at length found success approaching: years passed away, but with years the minds of the savages softened, and their spirits owned the ascendant of these venerable men. Some of the principal men demanded to be baptized, and by degrees the people followed their example.

Whilst endeavors were thus made to convert the Hurons, other missionaries were employed in a similar occupation among other tribes, and in particular among the Algonquins.



The Hurons were found to possess the most rebellious hearts, but the most constancy after conversion; the Algonquins most facility of conversion, but the reality of their conversion was too often doubtful.

In the year 1635 the progress of the gospel was accelerated by the founding of the college of Quebec. René Rohault, eldest son of the Marquis of Gamache, himself of the Society of Jesus, aided much in bringing this about; his family gave 6000 golden crowns to Mutio Vitellesti, general of the Jesuits. Religion, however, received a loss about the same time in the death of the governor of Quebec, M. de Champlain, whose character may be judged of by the following passage in his memoirs:—"Que le salut d'une seule âme valait mieux que la conquête d'un empire, et que les rois ne doivent songer à étendre leur domination dans le pays où règne l'idolâtrie que pour les soumettre à Jésus Christ."

P. Daniel about this time arrived at Quebec from the scene of his mission, and his eager discourse induced many to share the burden of the cross with him—he is described as arriving by the St. Lawrence with his oar in his hand, attended by several savages, his feet naked, his strength exhausted—his breviary suspended at his neck, his clothes in rags, his body wasted and wounded—but his face beaming with content, his air full of joy, his words full of rapture.

In the mean time, the ladies' mission drew rapidly to a denouement in Paris: in the saloons it was a new and piquant subject, which the more enthusiastic, and among them La Peleterie, invested with a thousand charms and heroic sacrifices. Perhaps she was of the opinion of Madame de Sévigné, that "a frightful desert is very suitable and desirable, to inspire an ardent thirst for salvation."

The duchesses d'Aiguillon, Lon-

gueville, Montmorenci, and others, did not allow the subject to grow cool: while Richelieu gained Canada by the power of his arms, these ladies, from their boudoirs, were resolved to subdue it to the power of the Cross. The sudden call to the wilds of Canada found Madame de la Peleterie in the bosom of softness, elegance, and luxury, which even Parisian women can surrender willingly to the claims of the heart, can share the cell and soothe the woes of those they love, and mount the scaffold by their side. No chord of affection or fidelity was struck in this painful deed; no domestic companionship cheered the way; charity, mercy, were the sole and beautiful sentiments of the widow. She had delighted to visit the homes of the poor and wretched, to solace their wants and woes, and imagined that a whole life devoted to so pure an occupation would bring a rich present recompense to the soul, and make far more easy the entrance to heaven. The boundless forests and lakes, the dreadful severity of winter, the squalid homes and revolting usages of the Algonquins, their dirt and diseases, found little or no place in her splendid dream of conversion and beneficence. The attention also of all her illustrious friends were fixed on her career: with what vivid interest and impatience would her letters be received, her perils watched, her success applauded! Richelieu was charmed at her resolution; yet it must be confessed her example was so uncontagious in Paris, that not one lady, old or young, could be found to imitate it; no gentleman, either relative or friend, felt himself called to the mission, and La Peleterie must have gone alone, had not the duchess d'Aiguillon entreated her to go to Tours, to the establishments of the Ursulines. These sisters had lately effected a rigid reform within their walls, and lived in the

primitive spirit and virtues of their institute. Here she enlisted the illustrious Marie de l'Incarnation, and Marie de St. Joseph; with them she proceeded to the convent at Dieppe, and chose a third Ursuline. The oldest of these recluses did not exceed twenty-nine years.

A girl, who was a domestic of the convent, offered to follow her mistresses. Four Jesuits, educated in the house of La Flèche, and destined to the mission of Canada, accompanied this little band, which soon after embarked. The voyage was long, tempestuous, and wretched; the art of navigation was with the sailors almost in its infancy; not one of the missionaries had ever been at sea before; they were sick nigh unto death; provisions running short, they were reduced to a scanty allowance per day. The young nuns found themselves in a situation that called for all their faith, to bear up under such accumulated evils. "It is necessary to read, in the history of the foundation of the Hotel Dieu of Quebec, all that these holy women had to suffer; they were reduced to the very point of death; assailed with violent tempests, they longed earnestly for land, which they promised to bathe with their tears, and which they did not even despair to moisten with their blood."

It is easy to make vows in seasickness, during which there is no doubt that their little silent cells, and refectory, and garden, and all the quiet blessings of land, often floated before their eyes; at last they touched the shores of Canada, and in the first transports of joy, they, with their generous conductress, kissed the earth several times: "they were received like angels from heaven; the day of their arrival was for all Quebec a festival day; all occupations ceased, and the shops were closed. The governor received the heroines on the bank at the head of

his troops, and at the sound of the cannon. After the first felicitations, he conducted them in the midst of the acclamations of the people to the church, where the Te Deum was sung. The French mixed with the savages, the infidels confounded with the Christians, continued for many days to fill the air with their cries of gladness, heaping a cloud of benedictions on those persons, so weak and tender, endowed with so much strength and courage. At the sight of the savage cabins, to which they were conducted the next day, the recluses were seized with a new transport of joy, and testified the greatest impatience to enter on their functions." The people richly enjoyed this fête to the wanderers, whose emotions at the Algonquin huts need not have been so vivid and sentimental: "the poverty and uncleanness which reigned there, did not in the least disgust them; objects so likely to diminish their zeal, only rendered it more ardent."

In cases of emergency, a French woman often seems to adopt a new and loftier character, to exchange her restless frivolity and heartlessness for a calm and stern endurance—a touching sensibility. Madame de la Peleterie was an enthusiast, in casting so quickly the die of her future life ere she could fairly weigh its ills and pleasures in the balance; but there was strength, as well as boldness, in her highly cultivated mind. A few weeks' observation made her fully aware of the nature of the mission, and she armed herself to its war of suffering, peril, and woe. "Let us follow these women," says the eloquent Flechier, "into that region, the theatre of their charity and zeal, where they gather around them all the accidents of human life; the groans and the laments of those who suffer, fill the heart with an inexpressible bitterness: the sight of so many languishing forms and dark spirits, create dis-



gust and dismay: grief and poverty, misery and death, hold there their mournful empire. In such a scene, they bade adieu to the fears and delicacies of their nature." The hospital of Quebec was the first arena of their cares; the Indians, drawn by the report of their arrival, came in crowds to seek their aid, and solicit them to visit their habitations. Their sincerity was soon put to the severest proofs: an epidemic malady broke out, and spread on every side terror and death. The four missionaries separated, in order to multiply their succors; two of them went into the forests, to carry remedies and consolations to the Algonquins who were attacked. "Unable to give life to the children ready to expire, they placed them in heaven by administering to them baptism. The two other female pastors assembled in their hospital the many savages driven there by the fear of dying at home." Madame de la Peleterie chose the forest for her portion; where, with her solitary companion, she strove to soften the dark decrees of heaven: the Indians, yielding to a helpless horror, regarded their destruction as certain, and died like the seared leaves in their ancient groves. You might behold them healing the sick, making their beds, descending to the most painful and servile offices, regarding them rather as means to show forth more brightly the beauties of Christianity. They provided for the wants of all these desolate people, who would else have perished—forsaken: they dried the tears of the orphan and the motherless, and poured into the hearts of the dying the consolations of the Spirit, and the sweetness of a quieted conscience."

These were manifold and weighty cares, even to an experienced missionary; heavily must they have fallen on the minds and frames of the lady and the nun; the former had adopted the Ursuline dress, the white robe

and the red cross; had cut her long and luxuriant hair after the conventual fashion. The human heart is a wild and mysterious history; in the French revolution, not dreamed of at this period, the beautiful hair of the female sufferers was cut off ere the head was laid on the block; no other force could have compelled the sacrifice. The veil was not taken, or the world renounced, by Madame de la Peleterie; yet no monastic solitude could be so fearful as that of her present abode; no self-renouncement of the person at the altar more complete: no admiring eye or voice was near; the heart, the senses, the passions were hushed; the memory alone told of the pleasant things of old, the delightful society, the brilliant circles she had loved: around her were the dismal huts of the Algonquins, within which were anguish, contagion, and horror day and night; and all the sounds she heard were uncouth and rugged sounds, not the blessed voices of friend and lover. One only feeling was dominant, and its power crushed the enchanting powers of this world, and trampled them under the foot of the lonely, still young and captivating widow—charity—love of her Redeemer, and of the lost and wretched who knew him not—a rare sentiment in one so endowed; yet more rare in its endurance than in its rise: but for this sentiment, it is not easy to conceive the dismay, disappointment, and disgust that would have preyed on the refined and delicate woman, caused her to spread her impatient sail for France, and leave the savages to their fate.

La Peleterie began to be attached to her home in the wilderness, and refused to exchange her situation for that of the hospital at Quebec: she even purposed, when the malady had ceased, to explore some parts of the interior country. Excess of fatigue and anxiety caused her and her companion to fall sick; yet what they

suffered could not be compared to the consolations which God vouchsafed to them. The savages who lay dying, looked for their comforters in vain, who now struggled with pain and weakness, without any to solace or aid them. In a few weeks they recovered. Their lodging was one of the Indian cabins; but from fear of the contagion, they had recourse, after a time, to a temporary home of boards and branches of trees, keeping up large fires: their sleep at night was perpetually broken by the summons of the families of the Indians. Fortunately, it was the fine season; the days were warm, and the nights calm and clear: the high winds, that blew at times, were little felt in the forest, where the Algonquins lived. Yet there were hours of gloom and dread, enough to affect the firmest nerves—the lamentations of the savages for those they lost: sometimes a funeral wail would break forth in wild and piercing shrieks and cries, which would be continued the whole night: there were instances of ungoverned rage and despair, in men of furious and cruel passions. Some of the Algonquins, who were not struck with the contagion, paid the most grateful and constant attentions to their benefactors: while others sat smoking, men, women, and children, in a careless apathy, at the door of their huts. "The night on my spirit," said the recluse, "often grew darker and darker; and I thought, when shall the light break forth, and the woes of these people have an end? Yet I am not alone, for God is with me. Is it more difficult to preserve humility, recollection, and self-denial in these solitary places of the earth, than amidst the united blaze of talent, wit, beauty, and affluence, which dwelt in the palaces of the Longuevilles, d'Aiguillions, and Contés."

At last the pestilence ceased, and the missionaries, uninjured save by

excessive fatigues, were at liberty to exercise their zeal in a wider field: auxiliaries came from Europe. The Ursulines of Dieppe heard of the abundant blessings vouchsafed to their three sisters: the mission was no longer in their convent a subject of doubt and speculation. Several of the nuns, who had recoiled from the first entreaty, were now eager to embark: they were associated with sisters drawn from several other congregations; and the eager band, ere the close of the first year, made its appearance in Quebec. The missionaries engaged these strangers in their own toils and improvements, which extended rapidly, and with a surprising success.

There is a powerful charm in being the first heralds on an untrodden and exciting field: not Xavier or Lucas felt an intenser enjoyment in their work, or wilder dreams of spiritual conquest, than did those ladies, among whom was only one woman who well knew the world, and perhaps the heart, and who must sometimes have smiled at the extravagant sallies of her companions. The newcomers, fresh from the restraints of the convent, felt it to be delightful to go to the forest, to dwell in the summer in wildernesses, on the shores of the St. Lawrence, or in the city, after so long a seclusion within gloomy walls, beneath a strict discipline, where the faces and voices of the world rarely came. And now it was necessary to learn the Indian language: the lips that had mumbled little else than the breviary and the canticles, were daily occupied in framing themselves to the Algonquin tongue. "They armed themselves with courage to surmount all the difficulties of this barbarous idiom: they began with the catechisms translated by the missionaries, and they learned every day in the schools destined to the education of the young savages."



The eclat of their virtues and services began to be noised among the uncivilized nations of Canada, of which there was soon a very remarkable proof. The Iroquois, driven by famine, again issued from their retreats, and began to desolate the country of the Algonquins, over whom they gained in battle several advantages. To spare the lives of the French soldiers, who were on the side of the latter, peace was proposed by the government. The Iroquois chiefs professed their willingness to enter into a negociation, on condition that they would send into their country a black robe and a white robe, the names by which, on account of the color of their dresses, they called the Jesuit missionaries and the Ursulines. The chiefs engaged, on their part, in the name of their nation, to assure them protection and liberty to teach the law of their God to those of their people who were disposed to embrace it. It is principally from this epoch that we may date the progress of Christianity among the savages of Canada.

This assurance was a great temptation to the missionaries to visit some parts of the interior country, where the people thus desired their presence. The "white robe" would be as a calumet of peace, a banner to the nations: there were risks and hardships to be encountered. "I went to Quebec," says a missionary, "where, after spending three months in the study of the Algonquin language, I set out towards the Illinois, whose country is distant several hundred leagues. I had to traverse lakes of an immense extent, where the tempests are as frequent as on the sea; it was a great happiness to set foot on shore every evening, and find some flat rock whereon to pass the night. When it rains, the only shelter is to turn the canoe bottom upwards, and lie down beneath. There are great risks on the river,

where the rapids rush with an extreme velocity and noise; the canoe flies like a dart, and if it touches one of the rocks, is broken into a thousand pieces; which misfortune happened to one of the canoes. The length and toil of these journeys allow you to take only a bag of flour; if the game fails, which is sometimes the case, the only resource is in a kind of vegetable, which is called 'tripe of the rocks.'

"I arrived first at Missilimakinak, whence I sent my companions some food, without which they would have died with hunger. They had passed seven days without any other nourishment than a crow, which they had killed rather by chance than address, for they had scarcely strength to support themselves."

This people, as well as the Iroquois, were prepared to welcome the recluses, and to make their journeys as easy as the nature of the country would allow.

A party of the Illinois, subsequent to this period, paid a visit of a few weeks to the French settlements. The father Chaumont, who resided fifty years among them and the Hurons, and composed a grammar in the latter language, had been very useful to the Indians. These Illinois, during their visit, recited every evening the chapelet, the two services, and all the matins: they also heard mass, during which, on Sundays and festival days, they sang several prayers of the church, suitable to the offices of the day. They were also able to join the sisters in singing the measure of the celebrated Gregorian chant. This simple and solemn combination, peculiarly adapted to devotion, was introduced into churches by Pope Gregory the Great, who flourished in the sixth century. It is still retained in the church of Rome, under the name of *Planus Cantus*, wherein the choir and the congregation sing in unison. It was

celebrated in the following exquisite old verses:—

When music and devotion join,  
The way to Canaan pleasant is ;  
We travel on with songs divine,  
Ravished with sacred ecstasies .  
No longer do we pass  
Through a dry, barren wilderness,  
But through a land where milk and honey  
flow,  
The path to heaven above leads through a  
heaven below.

In the evening, after supper, the Illinois sang alone, or all together, several prayers of the church, as the *Dies iræ*, *Stabat mater*, &c. "It was surprising," quaintly observes the writer, "to see that a great number of our French were not near so well instructed in religion as were these neophytes, who were acquainted with the histories of the Old and New Testament."

The land of the Illinois was, however, too far for the Ursulines to seek. The Iroquois, who first invited them, were much more near, and easy of access. One day, Mamatouensa, seeing them accompanied by a troop of little girls, "ah!" he exclaimed, "if two or three of the white garments would come and reside among us, our wives and daughters would have more wit, and would be better christians." The speech of the great chieftain, Chikagou, on the negotiation with the French, and permission for the missionaries, was noble: "Behold, in these two calumets, the two messages which we bring you; the one of religion, the other of peace or war, according as you shall decide. We have listened with respect to your officers, because they brought us the words of the King our father; and to the 'black robes,' because they brought us the words of God, who is the King of kings. We are come to weep, together with you, the death of the French who were slain, and to offer our warriors to smite the nation who poured forth their blood: you have

only to speak. When I passed into France, the king promised me his protection, for prayer, to me and my people; and recommended me never to forsake it. I and my people will remember it for ever. Grant, then, your protection to us, and to our 'black robes.'"

La Peleterie was not the only lady who ventured on similar regions: in the southern division of America one of her countrywomen suffered more exquisite calamities. Madame Godin had obtained letters of the provincial of the Jesuits in the province of Quito, to facilitate her progress; the Spanish governor of Maynas politely sent to meet her, a canoe stored with refreshments. She journeyed to find her husband, who had fallen ill; "but to what misfortunes," he writes, "what a horrible situation was she not exposed, before that happy moment!" Her father had set out, on the way, a month previous, to prepare every thing for the transport of his daughter: he then proceeded on to the Portuguese mission; she was accompanied by her brothers, a physician, and three female mulattoes; and escorted by thirty-one natives. On arriving at Canelos, they found it was desolated by the small-pox; and the Indians, who were paid in advance, from a dread of the infection all absconded. Here they embarked on the river with two Indians of the village, being the only individuals not infected. After navigating the river, two days, the two Indians also absconded, and the unfortunate party embarked without any one to steer the boat—thus passed the day. The next day, at noon, they discovered a canoe beneath a leaf-built hut, in which was a native recovering from illness, who consented to pilot them. On the third day of his voyage, while stooping over to recover the hat of Mr. R., which had fallen into the water, the poor man fell overboard, and



was drowned: thus was the canoe abandoned to those who were perfectly ignorant of managing it, and was shortly upset; the party struggled to the land, where they built themselves a hut. They were now five or six days' journey from the mission of Andoas. Mr. R. with a Frenchman proposed to repair thither with a faithful negro, and promised that within a fortnight a canoe should be forwarded to them with a proper complement of natives. The fortnight expired, and even five and twenty days, when, giving over all hopes, they constructed a raft on which they ventured themselves with their provisions and property. The raft, badly framed, struck against a sunken tree, and upset: all their effects perishing in the waves. Madame Godin, after twice sinking, was saved by her brothers. Placed now in a situation more distressing than before, they resolved on tracing the course of the river along its banks; so thickly were the banks beset with trees, underwood, herbage, and lianas, that they were often obliged to cut their way. To avoid the windings of the river, which greatly lengthened the way, they penetrated the wood, and in a few days they lost themselves. Wearied with so many days' march in the woods, their feet torn by thorns and brambles, their provisions exhausted, and dying with thirst, they were fain to subsist on a few seeds, wild fruit, and palm cabbage. At length, worn out, they seated themselves on the ground without the power of rising, and waiting the approach of death, in three or four days the brothers expired before the eyes of their sister. Stretched on the ground by the side of the corpses, in despair, and tormented with an inexpressible thirst, Madame Godin saw her three mulatto attendants next expire. She rallied all her remaining energies of body and mind, and rose from the

fatal spot; she was without shoes, and her clothes all torn to rags. It was the middle of December: fainting at almost every step, she dragged herself from the dreadful scene, where her brothers lay unburied, to be a prey to the vulture; eight days more she wandered alone in the woods, before she reached the banks of the river Bobonasa. How a female so delicately educated, and in such a state of want and exhaustion, could support her distress through half the time, is wonderful. The memory of the shocking spectacle she left behind haunted her perpetually; the horror incident on her solitude, and the darkness of night in a desert, and the hourly apprehension of death, caused her hair, which was of a raven black, to turn quite grey. On the second day's march she found water, and the succeeding day some wild fruit and fresh eggs, of what bird she knew not: the woods abounded in tigers and dangerous serpents; there seemed a providence to watch over this heroic woman; her frame was a skeleton, her eyes, when she was discovered, were wild, and almost unearthly in their expression; her nephew, quite a youth, three young women, her servants, the domestic left by the physician, all follow her brothers in death, and she alone struggles with despair and woe in every form. On the eighth day she found herself on the banks of the Bobonasa; at day-break she heard a noise at about two hundred paces from her; her first thoughts were those of terror, and made her strike into the wood; but quickly returning, she perceived two Indians, lounging about on the stream, she conjured them to transport her to Andoas; they paid her every attention, and embarked with her for that place. The faithful negro, in the mean time, ascended the river from Andoas with a party of Indians, to succor his mistress;

on reaching the hut where he had left the party, he traced them through the woods, till he came where the corpses lay. The lady reached in safety Laguna, where she was received by Dr. Romero, the new chief of the missions, whose kind treatment, during six weeks she passed in his house, did much to restore her shattered health. Romero wrote to her father and the governor of May-

nas, to send to meet her, but she would not pause in her way: the Almighty, she said, "had preserved her when alone, amidst perils where all the others had perished; the first of her wishes was to rejoin her husband, for this purpose she had begun her journey; and were she to cease to prosecute her intentions, she should counteract the mercy shewn to her."

## ADDRESS

DELIVERED ON THE OCCASION OF LAYING THE FOUNDATION-STONE OF  
THE JESUITS' COLLEGE, AT WORCESTER, MASS.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

THE object for which we have convened, on the present memorable occasion, is of such a nature, that it cannot but excite profound attention in the public mind. It is a great national and religious object; the effects of which are to be experienced, far and wide, not merely by the present generation, but, likewise, by posterity. The ceremony of laying the corner-stone of a new College must be regarded as peculiarly solemn and sacred: perhaps, after that of an edifice dedicated exclusively and immediately to the services of divine worship, the most solemn and sacred that can be imagined. I know of no building more deserving of veneration from the good citizen and genuine patriot—after a Church—than a Seminary of Education. A Church is consecrated to the tenets and rites of religion; a College to the arts and sciences, to literature and the

muses. The latter may be considered the offspring of the former. For they guide and direct to the knowledge of Truth, which can be attained only by patient research and laborious industry, which require the aid of the sciences and letters. The prosperity and glory of a nation may, therefore, be estimated in proportion to the increase of such edifices as the one of which the corner-stone is, this day, placed, on this beautiful and romantic spot: the natural retreat, it would seem, of the Virtues, and the congenial haunt of the Muses, which flourish and rejoice most in the shades and solitudes of the country.

In any part of the civilized world, such a ceremony would not fail to command attention: but, no where as much as in our own republic. Young though still she be, her happy soil is already dotted and variegated with houses of education: and



the genius of liberty never more triumphantly exults, in the midst of the glorious institutions of this favored land, than at beholding seminaries of this character springing up and promising to spread abroad the blessings of knowledge and intellectual cultivation, without regard to differences of religious opinions, and without any distinction of creeds or forms. Yes, this is the boast, and may this ever be the glory, of our republic: in fact, it must be, as long as the republic subsists. For, the moment any attempt were made to give the preference of one mode of worship over another, that moment, the brightest prerogative of our constitution is extinguished—the happiest boon bequeathed to us by the Fathers of our Country, is destroyed:—I mean the most unrestrained and universal freedom of conscience.

This being the case, I feel convinced, that the ancient and venerable State of Massachusetts—always famed for patriotic virtues and enlightened views—will greet the erection on her soil, of another seminary of learning, no matter under what religious influence it may arise. She will perfectly understand, that where there is right education there is no danger to be apprehended; but, on the contrary, the soundest principles of liberty, the sublimest precepts of Christianity, the purest maxims of morality and national fraternization, will be taught and inculcated. And, if the spirit that presides over and pervades the whole, be catholic in name, it will be truly so in effect: worthy, indeed, of its appellation; embracing all our fellow-citizens, and all our institutions with the same impartial affection, and heart-felt interest: laboring in the common cause of disseminating knowledge among all classes, and deserving well of our beloved country, which we prove to be the more dear to us, the more indefatigable we are found in administer-

ing our aid to the promotion of the general good.

The fact of a Catholic College, under the management of the Jesuits, about being established in this place, has, no doubt, already spread throughout the length and breadth of this State; and I feel confident, that intense curiosity, as to its character and destination, must have been excited in the minds of thousands. Not having enjoyed the opportunity of making themselves acquainted with the spirit of our Church, and the Institute of the Society of Jesus, it is possible that certain misgivings, not to say misapprehensions, may be entertained regarding the one and the other. And, it is incumbent on me to impart correct information on both, to all those whom I now have the honor of addressing.

The Catholic Church has always cherished, within her bosom, a sacred and undying solicitude for the education of the people. To many, who have not paid sufficient attention to the history of past times, this proposition may appear extraordinary. But, it is, nevertheless, a fact, to which the whole world, in all preceding centuries, will bear witness. The germ of knowledge was implanted in the dogmas of Christianity: and it expanded and flourished in the same proportion as they were developed and extended among men. Wherever, in ancient days, a temple consecrated to religion, was constructed, hard by there was always sure to spring up, as a necessary appendage, some school of learning, some seminary, within the walls of which the study of letters was pursued with unremitting attention, science, both sacred and profane, was fostered with untiring diligence, and enthusiastic care. Universities were founded and endowed, under the shadow of whose walls, the inspired volume was transcribed by the skilful craft of the monastic inmates, and the classic

authors, whose elegant productions we now enjoy, were rescued from destruction, and preserved for the benefit and delight of succeeding generations.

It was the Church that stood between the deluge of barbarism that inundated Europe, and the venerable monuments of ancient literature. She sustained them with the power of her arm, whilst, in dread confusion around, all other monuments of architecture, taste, and glory, lay crumbled on the earth; cloven down by the irresistible and unsparing stroke of Vandalism. In the midst of the desolation which swept over the civilized world, she supported, firm on the basis round which everything else was convulsed, the HOLY CROSS; and under its heavenly protection, sheltered and sustained the asylum of the arts and sciences, which otherwise, must have been confounded with the general wreck, leaving hardly a melancholy vestige behind.

The history of the revival of letters, under the pontificate of Leo X., is familiar to every reader, and has been encircled with a never dying halo, by the genius of Roscoe. From the testimony recorded in its annals, results the glorious evidence, that it was the light of the Church breaking in on the deep and dreary clouds of ignorance that hung over Europe, which dispersed the intellectual night, and revealed anew to the admiration of the world all the treasures, and gems, and ornaments of mind, talent, and learning, which had long lain buried under the rubbish of years. The sovereign Pontiff was the first to give an impulse to the magnificent project. Catholic Rome became the metropolis of letters. The Muses, so long banished from the earth, returned to their ancient seat, at the invitation of Religion. Once more were the groves of Egeria made vocal with their classic lays, while the voice of Eloquence

resounded again through the long-deserted Forum. Thus may it be said that Liberty was restored to the earth by the church. For Liberty is the sister of letters, and Religion is the parent of both. Inspired by this conviction, the fancy of Pope could not but break forth into these well-known lines:

“ But see each muse in Leo’s golden days,  
Starts from her trance and trims her wither’d  
bays:

Rome’s ancient genius o’er its ruins spread,  
Shakes off the dust, and rears his reverend  
head.”

The idea that Catholic Education is adapted only to certain quarters of the world, and not to others, is incorrect and unfounded. For, it adapts itself, with singular felicity, to all governments: it flourishes in every hemisphere. Like Christianity, it is intended for every people, and for every clime. To every legitimate form of civilized government Christianity is congenial. Its universal and beneficent character is not affected by the people among whom it resides; on the contrary, it tends to refine the ferocious, enlighten the ignorant, and impart order and inspire virtue among the heterogeneous constituents of human society. The same may be affirmed of Catholic Education. In monarchical governments, it tends to regulate and define the relations between the throne and the subject; in a republic, it fosters liberty, and restrains licentiousness. It inculcates the necessity of virtue, morality, and charity towards all mankind. It breathes an inextinguishable spirit of patriotism into the ingenuous bosom: and bids the American youth remember and be grateful for the inestimable privileges he is destined to enjoy under the freest and happiest government on earth: privileges, which he would not sacrifice to any foreign authority: a government, in defence of which he would regard it the noblest



act, to die, if necessary, at the canon's mouth.

Thus far I have spoken of this College as Catholic: but, as it is to be entrusted to the care of the Jesuits, it is requisite that something touching that renowned order, especially as relating to education, should now be added. The founder of this extraordinary society which has filled the whole earth with its fame, was, as you well know, Ignatius of Loyola. "His object was," in the language of one of his own members, and an eloquent historian, Orlandinus, "to leave nothing untried by which to promote the greater glory of God, and the salvation of souls, having before his eyes no prospect of earthly rewards." *Denique nihil intentatum relinquunt, quod vel ad maximam Divini nominis gloriam, vel ad animorum salutem senserint expedire; nullis ante oculos præpositis præmiis.\**

One of the principal ends of this society, was to devote its members to the education of youth; to establish schools, in all parts of the world, the gates of which should be thrown open, as far as practicable, gratuitously, to the children of the poor as well as of the wealthy; for the purpose of imbuing the tender minds of youth with a relish for the cultivation of the liberal arts, and the practice of christian virtues. *Proprium item, toto terrarum orbe, exposita gratis habere gymnasia ad instituendam, non modo liberalibus disciplinis, verum etiam christianis moribus juventutem.†*

We behold here the disinterested motives by which, from its earliest institution, the Society of Jesus has ever been actuated. It originated in the desire and intention of diffusing knowledge and virtue through all classes of society. It is established

on a basis of sublime christian charity. And, whether we contemplate the unwearied perseverance and zeal of its members in the great cause of education, in all its branches and varieties, or in the laborious but triumphant missions among uncivilized and unexplored nations, it is impossible not to acknowledge, that the original object of its founder has been carried out to an extent which commands the admiration not only of Catholic, but, likewise, of Protestant, authors. "The Founder of this Society," writes Mr. Carne, "was a man of no ordinary mind and character. He has been represented, *by his enemies*, as an impostor and fanatic, before his conversion.—It is not too much to say, that Loyola was not a fanatic and far less an impostor. His mind was too powerful to condescend to the former; and who that reads his Spiritual Exercises will venture to say he was the latter? It was his passionate desire that Christ might be preached to the utmost ends of the world, and that all nations might know the Lord and call him blessed.—His was not the ambition of worldly honor and glory. It aimed at a loftier flight.—The enthusiasm of Loyola was in admirable keeping, and did not war with his cold and clear intellect. His was not a fiery zeal. There was a spiritual composure in his actions, nor do we find wild imaginings and extravagant fancies, either of heart or mind, in his maturer years. There was evidently in him a singleness of disposition, that does not warrant the idea that this Society was instituted for those worldly objects which have formed the burden of the accusations against him."\*

This elegant writer, although, by no means partial to the church, of

\* Hist. Soc. lib. ii. 25.

† Idem lib. i.

\* Lives of Eminent Catholic Missionaries, by Rob. Carne, Esq. London, &c.

which the Jesuits have ever been, and still are, the most able vindicators, and the noblest apostles, still could not restrain the almost involuntary emotion of admiration which was awakened in his breast, at the consideration of the labors of this wonderful Society. "Are not theirs," he cries out, "the greatest number of martyrs in the cause of Christ among the heathen. Is not the most brilliant, the most varied, the most extensive talent to be found among the Sons of Loyola? Even their most bitter enemies, who abused the Jesuits as a body, were often found to praise them individually. Pascal wrote against them; Voltaire and D'Alembert accused them of crimes, but Cardinal Fleury confessed their value; Bossuet praised them; and Lord Bacon applied to them these words: "*talis cum sis utinam noster esses.*" Leibnitz indignantly defended them; Montesquieu, Buffon, and Haller honored their labors, and witnessed to their virtues."

As a proof of the zeal which the Society displayed in the cause of Education, we find, that in less than half a century upwards of fifty Colleges were established in the various capitals of Europe, in China, and in Brazil. Of these the principal were those of Rome, Palermo, Paris, Louvain, Naples, Oporto, Cordova, &c.

In the United States, the Jesuits have several flourishing and celebrated institutions, particularly the Universities of Georgetown, and St. Louis. The former was founded by the immortal John Carroll, afterwards Archbishop of Baltimore, more than sixty years ago, and has stood before the country pre-eminent for the learning of its professors, distinguished for the advantages of location, and honored for the numberless illustrious personages educated within its halls. Among whom it can point, with proud complacency and merited exultation, to such names as Judge

Gaston of North Carolina, and the venerable Bishop of Boston, under whose patronage, and by whose liberality, this Edifice is to be erected. That University, situated within sight of the Capitol at Washington, under the eyes of Senators and Judges, and Members of Congress from all the States of the Union, has not only been able to stand their closest scrutiny, but has won them general admiration. The spirit that animates the whole body is of the loftiest, and, at the same time, gentlest, character. It has thus nothing but the love of letters, of virtue, of religion, of patriotism. And I think I may venture to assert, that, in no other such Seminary in the Union have there been exhibited more frequent or more unequivocal demonstrations of love of the Republic, and enthusiasm for its institutions, than under the turrets of Georgetown College. In confirmation of this, I appeal to the annual celebrations of Washington's birth-day, and the fourth of July; on which national festivals, addresses are delivered by some of the young alumni, which would do honor to the youth of Rome or Sparta. Many of these addresses have been published: and thus have given evidence of the adaptation of the educational system of Ignatius to the genius of republicanism as well as the ancient governments of Europe.

The same profound attachment to the institutions of our beloved country, the same genuine tokens of patriotic conviction, characterize the inmates of the University of St. Louis. This now most flourishing Seminary of learning may be regarded as the daughter of that of Georgetown. It sprang out of its bosom, and was originally composed of its members. It will not, therefore, surprise us, if it has inherited its spirit. Witness the following passage extracted from an oration delivered on the fourth of July, by the



President, the Rev. J. Vandevelde: "Our country has incontestable claims upon every one of her citizens. Whatever profession we may have embraced—whatever station we may hold in society, we owe ourselves to our country. We are bound to watch over her safety and prosperity—to fly to her aid when she is exposed to danger, and to promote her internal peace and happiness by contributing to establish concord and harmony among all our fellow-citizens."

I make this extract, in order to satisfy those amongst my audience, who have not had the proper opportunity of informing themselves on the subject to which their attention is now directed. Jesuitism is a word which has been strangely distorted from its proper signification. I know it. I am convinced of it. For, having had the honor of receiving my education under the shadow of Georgetown College, I can speak from a long and thorough acquaintance. And I cannot conceal that the affection I formed in my childhood, for that my venerable *alma mater*, has only strengthened and become more deeply rooted, at the present period of my existence. And I am proud to exclaim with St. Francis Xavier: "If I forget thee, O Society of Jesus, may my right hand forget its cunning!"

I have before me another testimony in favor of the character of Jesuit education, which must be considered as valuable as it is impartial. It is taken from the "Daily People's Organ," edited at St. Louis, by one not belonging to the Catholic Church. "Since the Jesuits," he writes, "first established their excellent university in this city, they have been under the observing eye of New England Protestants of several different denominations: and during these years, have discovered little that allowed even of exceptions, cavil, or doubt.

Instead of being opposed to civil liberty, their scholars have been so well taught its true, generic, and philosophic principles, as to have been able to deliver orations at the court house of the county of surpassing eloquence. Instead of being enemies to unlimited freedom of conscience, they are distinguished over all clergymen in the State, for their systematic observance of the rule never to introduce in their intercourse with society any subject whatever that is calculated to wound the feelings of the humblest person present."

The College, of which the cornerstone has just been placed, by the Right Rev. Prelate, will rear up its walls for the grand and noble purposes of education: and education proper to the soil and constitution of the State in which it is situated. This is another munificent deed among the many which have already rendered dear his name to the Catholic Church of America. Trained up himself under the instruction of the Jesuits, he knows that he could not perform an act more advantageous to his diocese, or more serviceable to his country, than to place this new College under their jurisdiction. Sprung from an American ancestry in Maryland, which traces back to the days of Lord Baltimore, and never having breathed the atmosphere of Europe, he feels himself, by nature, as well as by preference, eminently devoted to the interests and happiness of our native land. And he may rest consoled, and amply remunerated, in the reflection, that his efforts to extend abroad the blessings of Education will be duly appreciated by our Church, and justly applauded by our common country.

The Rev. Gentleman, to whose superintendence and charge the College is entrusted, derives his origin from the State of the "Old Dominion." The free mountains of Virginia have given him birth, and his

soul is as free as his native hills. Whilst he prides himself in the name of a Jesuit, he glories in the title and privileges of an American. To no one, in my opinion, could the interests of this embryo-establishment, with greater advantage be committed. He brings with him no ordinary experience. During several years, he presided, as Rector, over Georgetown College; and occupied, moreover, for a time, the highest post to which any member of the Society can be elevated in Maryland.

Under such auspices we cannot but augur well for the future prosperity of this Institution. The youth who will here be formed to letters, will, also, be moulded into true Christians, and sincere republicans. They will be taught first the necessity of religion, the practice of virtue, the maxims of charity;—afterwards, an entire devotion to the glorious institutions of our country. They will be instructed to recognize no temporal power over this free land in any foreign authority, whether secular or ecclesiastic. They will be taught that even the sovereign Pontiff, whose spiritual jurisdiction, as Catholics, we admit and revere, possesses and claims no right to exercise any sway over us as citizens of this great republic. That they must be ready to defend the prerogatives and liberties of their country against any aggressor, no matter who he may be. And while we constitute but one Church, in dogmatical tenets, we are bound to embrace all other communions in the universal national tenet of equal liberty. They will be taught, within these walls, to give to God the things that are God's, and to Cæsar the things that are Cæsar's. And the eternal truth of this maxim will be deeply inculcated: that he who is not faithful to his country, will not be true to his God.

I rejoice in the occasion which has assembled us here to-day. It has afforded me a favourable opportunity of bringing before an enlightened and numerous audience, topics which may be new to many, but must be interesting to all. This is a bright day for the diocese of Massachusetts. It will be long remembered, and commemorated. In future years, when the walls of the college shall have grown sombre with age, it will afford matter of exultation to some youthful orator, when he will refer to the peculiar period and circumstances, which mark and characterize this ceremony. "Only a few days elapsed," he will be able to say, "between two ever memorable events: the first and more important the celebration of the Bunker Hill Monument, the second the laying the corner-stone of the first Jesuit College in the state of Massachusetts." The one, the mighty obelisk of Liberty which is destined to endure, more imperishable than bronze, throughout all time; the other a noble temple of the arts and sciences, of virtue and patriotism, which will, we trust, send out into the ranks of life, christians, scholars, freemen, worthy the shrine at which they were reared, and the republic to which they belong.

All hail, then, to this beautiful spot—around which are blended the quiet shades of the country, and the busy population of the town. Upon this chosen earth, the spires of a new college will peer on the traveller's gaze, as with the speed of the wind, he is hurried, by the vehement power of steam, along those mighty railroads, which, passing through this town, join together, and, as it were, annihilate, distances the most remote. May the eternal eye of Providence watch over its fortunes. Under his omnipotent protection it is commenced: "*Unless the Lord build the House, in vain do they labor who*



*build it."* May the hopes of the Right Rev. Prelate, under whose generous auspices it is to be completed, be fully and happily realized. May it be an enduring monument of his zeal and disinterestedness, as well as a signal ornament to the beautiful and thriving town of Worcester. In a word, my fervent aspiration, in concluding is: *QUOD FELIX, FAUSTUM, FORTUNATUMQUE, ET NOSTRIS, ET POSTERIS, SIT.*

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FOR THE CATHOLIC EXPOSITOR.

## VOLTAIRE'S LIFE, LITERARY, POLITICAL, AND MORAL.

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BY M. LEPAN.

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He wrote again on the same subject on the thirteenth of the same month, as follows: "I offer an asylum to the philosophers, provided that, they are wise, and that they be as peaceful as the noble title, with which they are adorned, implies. For all those truths which they announce are not worth the repose of the soul. *Let us beware of introducing fanaticism into philosophy.*"

D'Alembert, Diderot, and Damilaville, upon whom Voltaire had placed his chief dependence, did not respond to the call made upon them. This must not be attributed to a want of zeal on their part; but they had a different scheme in view, it was in France, in the metropolis, that they were engaged in planning the most dangerous conspiracy not only against religion, but also against the government, and in laying the foundation of the Revolution. The glory of this scheme belongs to Voltaire, for he had written to D'Alembert as early as the twenty-first of April, 1761. "Let the philosophers form a fraternity like that of the masons, let them assemble together,

let them stand by each other, let them be faithful to the fraternity—let them do this, and I will allow myself to be burned for them. This secret academy would be better than that of Athens, and all those of Paris; but now every one thinks for himself and forgets the first duty, which is to annihilate the wretch."

To be convinced that it was religion and not fanaticism, which Voltaire meant when he made use of the word "wretch," as his friends contend,—it is sufficient to collect a few sentences from his letters to his associates.

"I wish you would crush the wretch. This is the great object; it must be reduced to the situation in which *it is in England.*"\*

"If you have several wise men of that kind in your sect,† I tremble for the wretch; it is gone in the opinion of good society."‡

"A religion, which would attach

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\* June 23, 1760.

† Turgot, who was the author of one of the most anti-religious articles in the Encyclopedia.

‡ September 17, 1760.

infamy to Cinna, is in itself what is most infamous."\*

"Voltaire embraces the philosophers, and they are requested to inspire all the horror due to the wretch; let all the brethren be united."†

"What is interesting to me, is the propagation of faith, truth, and philosophy, and that the wretch may be humbled."‡

"Is it true that there are priests imprisoned in the Bastille? If so, it is a good time to crush the wretch."§

"I have read with horror, what you say, in relation to Bayle, 'happy would it have been if he had respected religion and morality.' Ah! how sad you have made me feel."||

"Whenever I have a moment's respite, I am devising how to strike the last blow at the wretch. I believe that the best way of falling upon the wretch, is to make it appear as if I had not the least wish to attack it."¶

"It has been stated that a few philosophers have added several chapters to the 'portable philosophical dictionary,' and that the most holy religion is visibly declining throughout all Europe. God bless these good people."\*\*

It is probable, that religion was not the only barrier he designed to overthrow, when we peruse what he penned to the Countess of Luitzelbourg, Sept. 12, 1757. "I have in my retreat, neither king, nor parliament, nor priests, and I wish the same to all mankind." The dominion of philosophers, was the only one he desired to have recognized

or rather which he wished to establish. In accordance with this view, he said that if "true literary men were united, they would make laws for all beings who will think."\* He did not conceal that he had always defended all those whom the authorities had attacked: he boasted of having reprov'd three parliaments, viz. Paris, Toulouse, and Dijon.†

D'Alembert had not forgotten the hint received from Voltaire respecting the formation of a fraternity, and at the same time that one was projected in Prussia, there was one in existence in Paris. The Baron d'Holbach had loaned his residence for the purpose, and a committee was there established under the title of the "d'Holbach or Economist's Club" which consisted merely of an assembly of philosophers, the principal members of which were Condorcet, Diderot, Damilaville, Count d'Argental, Helvetius, and the Baron de Grimm. Leroy, the secretary of this committee, has left us the following sketch of their proceedings, (he wrote in 1789):—"Here are our employments: the greater portion of those works which have for a long period appeared against religion, morals, kings, and governments, were our productions or those of our associate authors. All were composed by the members or by order of the Society. Before printing they were sent to our office; there they were revised, we added or we omitted, we corrected according to circumstances; when our philosophy was too apparent, we would throw a veil as it were over it, in order to disguise it; when we thought that we could use bolder language than the author, we substituted it. In short, we made those writers say what we pleased. The work was then published under the title or name we selected for it, in or-

\* Letter to Count d'Argental, April 27 1771.

† Letter to Damilaville, May 8, 1761.

Damilaville was the author of several works, in which he attacked religion.

‡ Letter to the same, May 24, 1761.

§ To the same, March 4, 1764.

|| Letter to d'Alembert, Oct. 21, 1766.

¶ Letter to Damilaville, June 1, 1764.

\*\* Letter to Count d'Argental, December 19, 1764.

\* Letter to Duclos, Nov. 2, 1764.

† Letter to Count d'Argental, Nov. 7, 1763.



der to conceal the hand from whence it came. What you considered as posthumous works, such as "Christianity unveiled" and several others, which were ascribed to Frérel, Boulanger, after their decease, originated from our society.\* When we had approved all these books, we then had a number printed on fine or else on common paper to pay for the printing, and then we had an immense number of copies struck off on the cheapest paper. These we sent to booksellers or to pedlers, who received them gratis or else for a very low price, they were to sell these to the people at the lowest price." Further information upon this subject may be obtained by consulting the Abbé Barruel's work "*Mémoires pour servir à l'histoire du Jacobinisme*." (vol. i. chap. 17.)

Voltaire exhibited evidences of his fury against religion by the obstinacy he evinced in endeavoring to procure the *réhabilitation* of the Chevalier de la Barre and of d'Etalonde, who were sentenced to death. The former was executed at Abbéville, for having broken a crucifix into fragments, and for singing blasphemous songs. There was no occasion here of repairing an unjust sentence or an error, the crime was well proved, the principal culprit was punished,† the confederate had fled the country and was safe, but Voltaire's self-love was wounded; his "*Philosophical Dictionary*" had been found at de la Barre's residence, and he had acknowledged that the perusal of it had corrupted his mind; our author was in danger, although he had disavowed the work. As he was unsuccessful in procuring the *réhabili-*

*tation* of the culprits, he tried to better the fortunes of d'Etalonde, who had fled from justice, and recommended him to Frederick, who was favorably disposed in his favor from the same motives. He obtained several promotions, having been admitted by Frederick into his army. Yet Frederick, who was one of the greatest enemies of the Catholic religion, wrote as follows to Voltaire: "The scene which took place at Abbéville was certainly a tragical one, but was the person punished not to blame for this? If freedom of thought be desirable, must an established belief be insulted? Those who do not disturb, are rarely persecuted. The tragical end of the young man who has committed so extravagant an act is deserving of pity, but philosophy must not encourage similar actions, neither should it rail at judges who could not pronounce a different sentence. Toleration must not extend so far, as to authorize the effrontery and licentiousness of thoughtless young men, who audaciously insult what is revered by the people."\*

We have already alluded to Voltaire's ambitious wish to fill public situations, although he was quite unwilling to pay the tax which every citizen paid. He congratulates himself upon the exemption which he enjoyed in this respect. "Give me the lands, and particularly the free lands, where there is no tax to pay."† The lands of Voltaire had retained their former privileges, by the letters-patent granted by the king which were obtained by the Duke de Choiseul in 1759. When Voltaire was made acquainted with this circumstance, he exclaimed, "Can there be a happier lot!" And yet every good citizen considers that the

\* The above agrees with Voltaire's statement in a letter written by him to the Marquis de Villeville, December 20, 1768:—"Damilaville is dead, he was the author of 'Christianity Unveiled,' and of many other writings."

† De la Barre was executed in June, 1766.

\* Letter of Frederick to Voltaire, August 7, 1766.

† Letter to Madame de Fontaine, Feb. 22, 1761.

payment of customary tax is among his duties, and he who seeks to elude this, is wanting in those engagements which he has contracted before society, and which although but tacit, are nevertheless to be respected. The peaceable enjoyment of his property, protection against the evil-doer, the cleanliness and salubrity of the city, &c., are only granted on condition of contributing a share in the expenses which all these advantages involve.

Voltaire enjoyed a revenue of one hundred thousand francs for fifty years, and never paid any taxes, yet who paid them for him? for these expenses must be met. We answer, the widow, the orphan, the poor laborer. May these reflections, which I have allowed myself to offer, make some impression, upon those semi-egotists, whom modern philosophy has not yet bound with its triple chain of brass.

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FOR THE CATHOLIC EXPOSITOR.

## ON BISHOP DUBOIS.

—  
BY ROBT.  
—

### I.

THERE stood a child entranc'd in prayer:  
Methought the Spirit dwelt e'en there,  
Within that humble pious boy,  
A widow'd mother's only joy.

His hands were clasp'd, his head was stoop'd  
As o'er the altar-stone he droop'd;  
And now and then a fervent sigh  
Breath'd forth, which reach'd th'etherial sky.

Oh! why is he in sorrow bent?  
The aged sinner may lament;  
Well may lament his mispent time,  
Well may lament some heinous crime.

But he that pure and fervent youth,  
That ardent friend of heav'nly truth:  
Can he have aught why sorrow's tear  
Should wet his cheek, or raise a fear?

Hail fair Columbia! land most bless'd!  
Receive a saint within thy breast,  
Receive another holy son,  
Receive a friend of the great ONE!

### II.

Around the coffin of the good and great,  
Around are gather'd now in mournful state,  
The rich, the poor; the proud, the humble vie  
Which, for the dead, shall heave the deepest sigh.  
No hireling trumpeter attests his fame,  
The widow and the orphan keep his name,  
Rever'd and lov'd, within their inmost soul,  
Who wishing not, has reach'd the utmost goal  
Of human hopes—proud immortality.



FOR THE CATHOLIC EXPOSITOR.

## PRAYERS FOR THE DEAD.

FROM THE FRENCH.

AMONG the ancients, the remains of slaves and of the poor were regarded with very little respect. But, with us, the minister of the altar is obliged to watch, with equal care, over the coffin of the peasant, and the bier of the monarch. The poor man in the gospel, in exhaling his last sigh, instantly becomes an august and sacred being. Scarcely has the mendicant, who languished at our gates, the object of our contempt and disgust, quitted this life, when religion forces us to humble ourselves before him. She reminds us of our dreadful equality, or rather she commands us to respect one re-deemed by the blood of Christ, and who, from a poor and miserable condition has entered upon the possession of an eternal throne. Thus, also, the great names of Christian Princes, are on an equality with the obscure in death; and the pride of the most powerful monarch cannot obtain from religion any more fervent prayers than that which she offers up for the soul of the lowliest of human beings.

But how admirable are these prayers! Sometimes they are cries of anguish, sometimes expressions of hope: the church mourns, rejoices, trembles, is encouraged, sends forth groans and supplications.

"*Exibit spiritus ejus, etc.*" "His spirit shall go forth, and he shall return unto his earth, and in that day all their vain thoughts shall perish."

"*Delicta juventutis meæ.*" "Oh my God! the sins of my youth and ignorance do not remember."

The plaints of the Royal Prophet are interrupted by the sighs of the holy Arab. (Job.) "Oh God! spare me, for my days are nothing. What is man, that thou shouldst magnify him, or why dost thou set thy heart upon him? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be. My soul is weary of my life; I will let go my speech against myself. I will speak in the bitterness of my soul. Lord, are thy days as the days of man, and are thy times as the times of men?" etc.

In fine, at the moment when the earth is thrown upon the coffin, the priest exclaims, in the words of the Apocalypse: "A loud voice was heard, which said, blessed are the dead who die in the Lord."

However, these sublime prayers are not the only ones which the church offers for the deceased. While she covers with spotless robes, and adorns with crowns of flowers the coffin of the infant, she has recourse at the same time to prayers analogous to the age and sex of the victim. If a train of virgins clothed in white, and decorated with flowers, appear, bearing the remains of one of their companions, beneath a canopy hung with white curtains, the priest recites in a loud voice, over these youthful ashes, a hymn sacred to virginity. Sometimes it is the "*Ave maris stella,*"

a canticle breathing the freshness of tender prayer, and in which the hour of death is represented as the accomplishment of hope. Sometimes tender and poetical images borrowed from scripture: "She has passed like the grass of the field: in the morning she bloomed in all her grace."

And what funeral service does the pastor pronounce over the deceased infant, whose little coffin is presented to him by the weeping mother? He entones the hymn which the Hebrew children chanted in the fiery furnace; and which the church repeats on each sunday at the break of day:—"All ye works of the Lord, bless the Lord, praise and exalt him above all forever." Religion blesses God for having crowned the infant with death, and for having delivered this young angel from the miseries of life. He invites nature to rejoice over the tomb of innocence. They are not cries of anguish but those of joy which she causes to be heard. It is in the same spirit that she sings:—" *Laudate pueri, Dominum,*" which concludes with this strophe: "*Qui facit habi-*

*tare sterilem in domo matrem filiorum latantem.*" How consoling a canticle for afflicted parents! The church discovers to them the infant they have lost, living in the mansions of bliss, and promises them other children on the earth.

In fine, not satisfied with having bestowed such attention on the funeral obsequies of each individual, religion crowns the beings of another life with a general ceremony wherein she reunites the memory of all the innumerable inhabitants of the grave; a vast community of the dead where the great repose beside the humble; a republic of perfect equality, where none can enter until he has cast aside his helmet or crown to pass beneath the lowly portals of the tomb. On the solemn day appropriated to the memory of all the deceased children of Adam, the soul mingles her grief for the ancient dead, with that which she feels for some friend newly lost. Religion alone is capable of enlarging the heart of man sufficiently, to contain all the tender remembrances of the dead whom she commands him to honor. M. B.

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FOR THE CATHOLIC EXPOSITOR.

## THE BACKWOODSMAN AND THE JESUIT.

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BY THOMAS D. M'GEE.

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The sun-beam was abroad o'er hill and prairie,  
 The condor scream'd high in his boundless realm,  
 From whence the peaked hill of his lone eyre  
 Wav'd in the breeze its crest of leafy elm;  
 When through the forest toil'd a traveller weary—  
 A mariner without a sail or helm;  
 Yet was there hope deep in his heart: and far  
 By noon and night he'd steer'd beneath salvation's star.



He was no native of that desert wild,  
 His pale, calm brow, and prophet seeming eye,  
 And garb'd robe ; spoke him a wandering child  
 Of some fair land beneath a lovelier sky.  
 And as he went he mutter'd prayers and smil'd  
 To hear the echoing woods give back his sigh,  
 Then paused and prophesied, in coming time  
 A Christian race should grow beneath that savage clime.

He'd been amongst the Hurons of the deep  
 And wide-waved lake, where dwelt that hardy race,  
 And they had spread sassafras for his sleep,  
 And sacred held the Jesuit's resting place.  
 He'd rear'd the cross where the wild surges sweep  
 The cliffs of Labrador : and now his face  
 Has turn'd to where his Ohio children stood,  
 Pining for their father's talk, beside their native flood.

As journeying on the holy father went,  
 He spied a green spot in the forest waste,  
 It bore a rude shed—from whose chimney pent  
 The curling smoke arose ; rude piles were plac'd  
 Around the dwelling ; with a wise intent  
 A wider circle still the axe had trac'd.  
 A sturdy woodsman ran forth him to greet,  
 And pray'd, that he would bless their hut and rest his weary feet.

Beside the settler's hearth, the holy friar  
 At evening told his wondrous simple tale,  
 His host pil'd fuel on the cheery fire  
 And pledg'd him in the forest crystal ale,  
 Which bred no visions, nor awoke desire,  
 And in his narrative he did not fail.  
 They were two instruments of great reforms,  
 One a low vine, and one an oak—proud stemmer of the storms.

The father was the last of a high race,  
 His ancient castle in fair Anjou stood,  
 From whence around the eye at noon could trace  
 Vine hills and flock-white vales ; but field nor flood,  
 Nor all the charms that nature there had plac'd  
 Woo'd his young fancy—happily imbu'd  
 With the warm zeal of truth—he left his home  
 A messenger of light o'er heathen lands to roam.

The woodsman had a cottage rude and poor,  
 On Erin's soil—with many mouths to feed ;  
 But his Lord lov'd the heath-cock on the moor  
 Far more than such low beings, and decreed  
 Him houseless, friendless ; yet the titled boor  
 Fared not the better for this cruel deed,  
 But whilst the exile built him a new shed,  
 He was amongst the d—d,—I mean the dead.

Another morning chas'd away the night,  
 From the bright bosom'd streams, the breeze had blown  
 Their dark cloud-veils : as with the early light  
 The Jesuit travel'd on his way alone.  
 Long time the dark trees hid him from their sight,  
 And but once more they heard his heavenly tone,  
 'Twas faint but joyful—he found hard by a home,  
 Beneath an awning elm—'twas call'd "The Jesuit's Tomb."

## KNOWLEDGE OF RELIGION.

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 BY PETER AUGUSTINE BAINES, D. D., BISHOP OF SIGA, ETC.
 

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“The lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the angel of the Lord of Hosts.”—*Malachi* ii. 7.

MY CHRISTIAN BRETHREN,—We have seen that Religion does not consist merely in the observance of the moral law, but in the fulfilment of the whole will of God, as manifested to us by revelation. We have seen, that if reason could have taught us the doctrines and duties of the natural law, it could not possibly have made us acquainted with those peculiar doctrines and ordinances which relate to subjects above our natural comprehension, or proceed from the free and absolute will of God. These doctrines and ordinances can be known only by special revelation, and revelation only by testimony.

It can hardly be necessary to remark, that in whatever words or phrases it pleased the divine wisdom to disclose his will to man, those words and phrases were intended to convey a particular meaning: which meaning, not the words and phrases themselves, is the object of divine revelation. If, then, a man were in possession of the exact words “which proceeded from the mouth of God,” but understood them in a wrong sense, he could not be said to know the will of God; and if he founded a religion on his erroneous understanding of the divine expression, such religion would not be religion of God, but of man.

Now, experience proves that human language is liable to be misunderstood. Even that of God himself is unfortunately so; for never,

perhaps, was any book so variously interpreted, and consequently, so much misunderstood, as the sacred scriptures. In this single island, it is said, that as many as from one to two hundred different religious sects exist, all grounding their respective doctrines and practices on scripture, and all, consequently, interpreting its meaning so differently, as to justify or demand a breach of religious unity. To pretend that such a mass of contradiction and error can be revealed by God, is absurd; to assert that the authors of it are always deficient in sincerity, is uncharitable; to suppose that God, in his all-wise providence, left men without any certain means of knowing the truths on which their future happiness depends, is almost blasphemy. We may, therefore, safely take it for granted, that when God condescended to reveal His divine will, He at the same time provided means by which it could be securely transmitted to all those for whom it was intended.

Has, then, God established any certain plan for communicating to men of all ages his revealed ordinances? Have we any account of such a plan under the old law? if so, the same will most probably be followed under the new,—the object in both cases being the same, and God being generally uniform and always consistent in his divine ordinances. We know not what plan the Almighty ordained for preserving his revelation pure during the long



period which preceded the written law. Probably the long lives of the patriarchs, and the great interest felt by them in events which attended the fall of man, to which themselves or their immediate progenitors must have been eye witnesses, afforded a sufficient security to all who were anxious to know the truth. Be that as it may, we have certain knowledge of the plan adopted by God under the written law, which presented a state of things entirely analogous to our own.

Moses, as we have seen, was the legislator and ruler, under God, of the Jewish people. In compliance with the divine command, or at least under the divine inspiration or guidance, he wrote those books of the old testament which contain the constitution and laws of the Jewish church. The principal of these laws he received immediately from the divine dictation. What was his next step? Did he order all the scribes, who could be put in requisition, to make copies of these laws and distribute them among the people, with an introduction announcing that the new scriptures contained all that God had taught, and that each individual was to read and expound them for himself? No: he acted exactly as every other legislator would have done. He appointed judges in every city, to expound, administer, and execute the law, leaving an appeal from the inferior judges to the highest tribunal, viz. that of the priests, whose judgments in all disputed cases were to be final, and acquiesced in under the penalty of death.—“If thou perceive there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, leprosy and leprosy, and thou see that the words of the judges within thy gates vary: arise and go up to the place which the Lord thy God shall choose, and thou shalt come to the

Priests of the Levitical race, and to the judges that shall be at the time: and thou shalt ask of them, and they shall shew thee the truth of the judgment: and thou shalt do whatsoever they shall say, that preside in the place, which the Lord shall choose, and what they shall teach thee, according to the law; and thou shalt follow their sentence; neither shalt thou decline to the right hand nor to the left hand. But he that will be proud, and refuse to obey the commandments of the priest, who ministereth at the time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel: and all the people hearing it shall fear, that no one afterwards swell with pride.” (*Deut. xvii. 8, et seq.*)

This was undoubtedly investing the ancient priesthood with a formidable power; but it is not greater than is claimed by every civil government, even the most liberal, in favor of its supreme functionaries, in all civil cases. It is for them to expound the law, and for the people to obey. But if it be said that it is harder to obey men in spiritual than in temporal matters, the objection was met under the old law by the extraordinary powers conferred upon the priesthood, in order to fit them for their high office. “Thou shalt clothe Aaron” these are the words of God to Moses “with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which thou shalt gird with the girdle. And thou shalt put the mitre upon his head, and the holy plate upon the mitre, and thou shalt pour the oil of unction upon his head; and by this rite shall he be consecrated.” This rite of anointing was followed by the oblation of sacrifice, accompanied by many awful and mysterious ceremonies, as you read in the 29th chapter of the book of Exodus. What was the result?

"The altar," said the Lord, "shall be sanctified by my glory; and I will sanctify also the tabernacle of the testimony with the altar, and Aaron with his sons to do the office of priesthood unto me. And I will dwell in the midst of the children of Israel, and will be their God." Thus sanctified and consecrated for their high office by the authority of God himself, who promised to remain with them and the people whom they governed, nothing was wanting to the priests of the old law to entitle them to the full confidence and ready obedience of their flock.

We have a singular instance of the severity of God's judgments towards those who schismatically revolted against his priests. Core, Dathan, Abiron, and other distinguished men of the synagogue, refused to submit to the authority of Moses and Aaron, on the plea that all the people were holy, and that therefore the peculiar sanctification of the priests gave them no superiority over others. Such was their private interpretation of the law, which they maintained in opposition to the authorised interpreters. "They stood up against Moses and Aaron and said, let it be enough for you that all the multitude consisteth of holy ones and the Lord is among them: why lift ye up yourselves against the people of the Lord?" What was the consequence? No sooner did they sacrilegiously attempt the exercise of the priestly office, to which they were not ordained, than "the earth broke asunder under their feet: and opening her mouth, devoured them with their tents and all their substance; and they went down alive into hell." (*Numbers* xvi. 31, *et seq.*)

That the office of expounding the law to the people continued with the priests till the time of our Saviour is well known. Hence, when the wise men appeared in Jerusalem after the

birth of Christ, and inquired "where is he that is born king of the Jews," Herod did not presume to become his own interpreter of the scripture, but "assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him in Bethlehem of Juda: for so it is written by the prophet: 'And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.'" (*Math.* ii.) In this authoritative exposition of the scripture Herod acquiesced, and took his measures accordingly. For the same reason our Blessed Saviour, though He strongly condemned the conduct of the Jewish priesthood of his time, who had become a worldly, selfish and avaricious race, and who, to promote their private ends, had introduced into the practice of religion many blameable usages, still ordered the people to listen to them as their divinely appointed teachers, "saying, the scribes and the pharisees have sitten in the chair of Moses: all things, therefore, whatsoever they shall say to you do; but according to their works do ye not." (*Math.* xiii. 2-3.)

Whether, in the time of our Saviour, the civil constitution of the Jewish nation authorised the infliction of capital punishment on those "who refused to obey the commandment of the priest," I know not; but it is clear that the Jewish priesthood possessed and exercised at that time the power of excommunication, which is called in the gospels "putting out of the synagogue." Thus, in the ninth chapter of St. John it is recorded, that the parents of the blind man feared to give open testimony to his cure by Jesus Christ, "because they feared the Jews; for the Jews had already agreed among themselves, that if any man should con-



fess him to be Christ, he should be put out of the synagogue,"—a punishment which they actually inflicted upon the blind man himself. It is evident from this narrative, that the sentence of excommunication was much dreaded by the Jews. Hence, our Blessed Saviour thought it necessary to forewarn his apostles that such would be their lot. "These things have I spoken to you that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God," (*John* xvi. 2) as carrying into effect the literal ordinances of the Mosaic law. It is true, that in these instances the Jewish priests criminally abused their power; but their familiar and undisputed exercise of it proves that they possessed it, and that it was not considered a usurpation on their part. Hence, our Blessed Saviour did not tell the blind man that the Jews had no right to cast him out of the synagogue, but he exacted from him a profession of faith "in the Son of God," and then initiated him by anticipation into a better communion.

Proofs might be multiplied in abundance, to show that the priests of the old law were the authoritative expositors of the scripture and teachers of religion to the Jewish people. Thus, the prophet Ezekiel, who foresaw, during the captivity, the re-establishment of his nation, recounts amongst the offices which the priests should again fulfil, the instruction of the people. "They shall teach my people the difference between holy and profane . . . and when there shall be a controversy, they shall stand in my judgments and shall judge." (*Ezekiel* xlv. 23-4.) The reason is assigned by Malachi, the last of the prophets, in the words of my text—"The lips of the priest shall keep knowledge, and they shall seek the law at his mouth; because he is the

angel of the Lord of Hosts,"—that is, because he is the envoy, the representative of God, chosen by Him, and commissioned by Him, for this high and necessary office.

I have said, if God commissioned his priests to teach the people under the old law, we may reasonably expect that he will do the same under the new.

For, in the first place, the revelations of the new covenant are not less important to man, the mysteries which he unfolds are not less incomprehensible to reason, nor the duties it enforces less humiliating to our pride, or less repugnant to our corrupt dispositions, than those of the old. In the next place, it must be remembered, that the religion of Moses was intended only for a single nation, whilst that of Jesus Christ was designed for the whole world. If, then, authorised teachers were required in a mere national community, where all had for ages professed the same belief, where the child was initiated from infancy, through the discourse and example of his parents, in the duties of religion, and where the whole population, as far as religion was concerned, was more civilized and better educated than any other in the world, how much more necessary must authorised teachers be in the Christian Church, which includes in its pale nations of every clime, language and custom; from the polished Greek and Roman to the rude and uncivilized barbarian! To suppose that such a Church could be instructed and kept in unity of belief, without a body of teachers duly authorised, and fully qualified for their high office, is to suppose an impossibility, or a standing miracle. Reason can afford no countenance to such a notion. To establish its belief, revelation should be clear and incontrovertible. Yet what is the fact?

Certainly if there be any point es-

established beyond the reach of controversy, any doctrine expressed in terms which would seem incapable of misconstruction, it is that which establishes the teaching authority of the Christian priesthood.

The doctrines of Christianity were taught by the Son of God himself to his twelve apostles, during the space of three years. At the expiration of that period he was put to death, and rose again the third day. Deeming his former instructions insufficient, or considering, perhaps, that those which he might deliver in his altered state would be more impressive, he constantly came amongst his apostles after his resurrection, "for forty days appearing to them and speaking of the kingdom of God," (*Acts i. 3*) that is, his spiritual kingdom, the Church.

It is evident that they to whom our divine Lord taught his doctrines were alone competent to teach them to others. But the power to teach is one thing, and the authority to teach another. Had the apostles received no order to teach, but had taken the office upon themselves, we might have been justified in not listening to their instructions. Had they taught, as any other individuals of their rank and situation would teach, we might justly have questioned their accuracy, and disputed their statements. Had some history been written, under divine inspiration, of our Redeemer's actions and sayings, we might have said, give me the inspired volume, and let me read and explain it for myself: I prefer its teaching to yours, and think myself as well qualified to understand the written as you are to understand the oral doctrines of our common lawgiver. But how different was the case!

In the first place, appearing suddenly after his resurrection amongst his apostles, he informs them that he is about to communicate to them all

the powers which he had received from God, and which he had hitherto exercised in person. "Peace be to you, as the Father hath sent me, I also send you." But lest human frailty, as an ancient Father observes, should sink under the weight of so superhuman a charge, "when he had said this he breathed on them and said to them, 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained.'" (*John xx.*) On another occasion, St. Luke tells us (*chap. xxiv. 45*) that "he opened their understanding that they might understand the scriptures,"—a proceeding which seems to imply, that to understand the scriptures is a privilege which requires to be communicated by God, and which does not naturally belong to man. At last, assembling his apostles together on a mountain in Galilee, immediately before his ascension into heaven; he thus addressed them, "All power is given to me in heaven and on earth. Going, therefore, teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world." (*Math. xxviii. 18, et seq.*) It would seem impossible to misunderstand these words. When Jesus says, "teach all nations," what else can he mean than "I constitute you teachers of all nations," or, "I give you authority to teach all nations?" But the command to the apostles to teach, implies a command to the people to allow themselves to be taught. Hence, on another occasion, when our blessed Saviour sent out his seventy-two disciples, he expressly declared; that it should be better for Sodom, or Tyre, or Sidon, in the day of judgment, than for the city which should refuse to be



taught by them; because, adds h  
 "He that heareth you heareth me, and  
 he that despiseth you despiseth me;  
 and he that despiseth me despiseth  
 Him that sent me." (*Luke* x. 16.) So  
 that, according to this declaration;  
 to reject the teaching of the lawfully  
 constituted ministers is a formal con-  
 tempt of God himself. That this  
 commission to teach was not personal  
 to the apostles, is evident from the  
 promises which accompanies it, "be-  
 hold I am with you all days even to  
 the consummation of the world,"—  
 for, as the apostles were not to con-  
 tinue till the end of the world, their  
 lawful successors must be included  
 in the promise; and if these lawful  
 successors of the apostles were for all  
 future ages authorised to teach, the  
 people of all future ages were com-  
 manded to hear.

One would suppose that the apos-  
 tles are now fully qualified to begin  
 their work of teaching. But no;  
 they are forbidden to commence the  
 great undertaking, till they receive  
 another promise, previously made to  
 them. (*Acts* i. 8), viz. that of the  
 Holy Ghost. "Stay you in the city  
 till you be indued with power from  
 on high." (*Luke* xxiv. 49.) They  
 did so; and, after ten days spent in  
 retirement and prayer, the Holy  
 Ghost descended, and conferred upon  
 them the power to speak with divers  
 tongues, so as to be understood by  
 the different nations they had to teach.  
 He, moreover, enlightened their  
 minds, and so confirmed their cou-  
 rage, that they neither wanted know-  
 ledge nor fortitude for the execution  
 of their high and dangerous com-  
 mission.

No wonder, then, that St. John  
 establishes, as the sure criterion of  
 truth or error, the receiving or reject-  
 ing the apostolic teachers. "He that  
 knoweth God heareth us: he that is  
 not of God heareth us not: by this  
 we know the spirit of truth and spirit  
 of error." (*1 John* iv.) So that, ac-

cording to this declaration, whatever  
 doctrines a person may learn by  
 other means, he is in error if he re-  
 fuse to be taught by the apostolic  
 teachers. Hence, St. Paul, speak-  
 ing of the Church of God, calls it  
 the "pillar and ground of truth."  
 (*1 Tim.* iii. 15.)

It is evident that perpetual protec-  
 tion of some kind is promised by our  
 Blessed Saviour to the apostles and  
 their lawful successors, in the words  
 "behold I am with you all days even  
 to the consummation of the world;"  
 and as this promise is made to them  
 in their teaching capacity, there can  
 be no doubt that it implies a protec-  
 tion against falling into error. The  
 same is evidently implied when  
 Christ promises to give his apostles  
 "the spirit of truth, who may abide  
 with them for ever." (*John* xiv. 16-  
 17.) But, as in both cases the pro-  
 mise is made to the apostles as a  
 body rather than as individuals, it  
 has ever been understood as confer-  
 ring the privileges of infallibility  
 upon the Christian Church, though  
 not upon each individual teacher.  
 That the apostles themselves under-  
 stood the promise in this sense, seems  
 evident from a transaction recorded  
 in the 15th chapter of the Acts of  
 the Apostles. It was natural that  
 many of the Jews, who became con-  
 verts to christianity, should be at-  
 tached to the law under which they  
 had been educated, and should feel  
 a satisfaction in practising the rites  
 to which they had been so long ac-  
 customed. Whilst in this manner  
 they associated their old with the  
 new religion, they seemed to them-  
 selves not so much to have aban-  
 doned the former, as to have perfected  
 it by the addition of the latter. This,  
 however, was an erroneous view of  
 the case; for, though the religion of  
 the Jews was the true religion till  
 the establishment of christianity, it  
 then ceased to be such; for, though  
 many of its observances might still

be practised without sin, as being indifferent in themselves, or even conducive to piety, the practice of them became objectionable, when founded on the principle that they were still of obligation. Hence, when the Jewish converts, not content with practising themselves such of their religious observances as were not inconsistent with Christianity, attempted to impose upon the Gentile converts the whole ceremonial law of Moses, as of divine obligation, they fell into an error against the Christian Faith, and it became absolutely necessary to oppose them. But how was this to be done? By refuting their doctrine from scripture? Even St. Paul found this method ineffectual, and was obliged to have recourse to the authority of the Church. The event to which I allude is recorded in the 15th chapter of the Acts of the Apostles, where we learn, "That some coming down from Judea, taught the brethren, that unless ye be circumcised after the manner of Moses, you cannot be saved. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question." By this it would seem, that though the Jewish converts were unwilling to submit to the decision of Paul and Barnabas, who, being only individual teachers, were, *as such*, liable to error, they were willing to obey a decision which should come from the apostolic body, that is, from the Church itself. The deputation, therefore, proceeded to Jerusalem, and laid the question before the apostles, who assembled in council for the occasion. After showing, from scripture, that the Gentiles were to be converted, and, from testimony, that they had been so, and had received the Holy Ghost, though not circumcised, the apostles came to an unanimous deci-

sion, and built upon it an authoritative decree, expressed in these words: "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves you shall do well." (*Acts* xv. 28-29.) Nothing can be more striking than the words of this decree: "It hath seemed good to the Holy Ghost and to us!" Certainly the apostles did not intend to place themselves upon a level with the Divine Spirit, which would have been blasphemy; but they meant to assert that, in exercising their office of teaching, the Holy Ghost spoke by their mouths, and gave to their decision the same infallible authority, as if it had proceeded directly from himself.

Now, what think you would St. Paul have said, if, after this decree, some Jewish converts should have continued to enforce the necessity of circumcision, on the plea that such was their private interpretation of the Scripture? Would the apostle have replied, "Well, you have a right to explain the Scripture for yourselves, and, therefore, the decision of the apostolic body must in your regard go for nothing?" Certainly not. Indeed, it happens that we have an account of the manner in which he afterwards treated such reasoners. For, about five years after the Council of Jerusalem, he was obliged to address an epistle to his converts in Galatia, who had been drawn into the very error which that council condemned. And how does he address them? He reproaches them that they have listened to men "who would pervert the Gospel of Christ;" and adds, "if any one preach to you a gospel besides that which you have received, let him be anathema,"—that is, accursed. Nay, he hesitates not to pronounce the same anathema upon



himself, or even upon an angel from heaven, should either of them presume to alter the unchangeable doctrines of the gospel. "Though we, or an angel from heaven, preach a gospel to you, besides that which we have preached to you, let him be anathema." (*Gal. i. 8, &c.*) In the same epistle, St. Paul reminds his Galatian converts of the necessity of unity in belief, because there is but "one Lord, one faith, one baptism, one God, and the Father of all;" and informs them, that it was to preserve this unity, and prevent Christians from being "like children tossed to and fro, and carried about by every wind of doctrine," that Christ gave to his Church "some apostles, and some prophets, and some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of the Church: until we all meet in the unity of faith, and of the knowledge of the son of God." (*Gal. iv. 11, et seq.*) He frequently inculcates the same doctrine, comparing the church of Christ to the human body, of which the different members, though united together in one person, have their respective offices, distinct from each other, and he ridicules the notion of each individual Christian assuming to himself the office of teacher, which belongs of those only whom God has appointed. "Are all apostles? are all prophets? are all doctors?" (*1 Cor. xii.*)

It is matter of notoriety, that the apostles transmitted to others the commission they had received from their divine Lord. This was done, as under the old law, through the imposition of hands, by which ceremony the Holy Ghost was conferred, with all the graces necessary for the fulfilment of the apostolic office. Thus, St. Paul reminds Timothy of the power he had received by this means, and exhorts him to use it by teaching with authority. "These

things command and teach." (*1 Tim. iv. 11.*) "Stir up the grace that is in thee by the imposition of my hands." (*1 Tim. i. 6.*) "The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also." (*Ibid. ii. 2.*) "Continue thou in those things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them." (*Ibid. iii. 14.*) "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom, Preach the word: be instant in season and out of season, reprove, intreat, rebuke in all patience and doctrine, for there shall be a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers having itching ears." (*Ibid. iv.*) The apostle gives the same advice to Titus, whom he had ordained to the apostolical office, and left in the Island of Crete, that he might "set in order the things that are wanting, and ordain priests in every city." (*Titus i.*) He gives him instructions, and commissions him to enforce the same as one in authority. "These things speak, and exhort and rebuke with all authority. Let no man despise thee." (*Ibid. ii.*)

Behold, my Christian Brethren, the simple and efficacious plan, which the wisdom of God has provided for preserving to mankind the inestimable blessings purchased for them by the death of his Divine Son. In this, as in other things, the old law becomes the type and model of the new. Moses receives from God himself the authority to teach and govern his people, which he transmits, by the imposition of hands, to Josue. "Josue, the son of Nun, was filled with the spirit of wisdom, because Moses had laid his hands on him; and the children of Israel obeyed him, and did as the Lord com-

manded Moses." (*Deut.* xxxiv. 9.) In like manner, the divine Founder of Christianity having received from his heavenly Father "all power in heaven and in earth," (*Math.* xxviii.) transmits the same, in an extraordinary manner, to his apostles ("as the Father hath sent me, I also send you"), who, by the imposition of hands, transmit the same to their successors, with whom remain the same promise of protection, and the same divine spirit to enlighten and to direct, through "all days, even to the consummation of the world."

But is it credible that God could ever intend to preserve from error the collective body of Christian teachers, even to the remotest ages? Whilst the apostles were only twelve in number, we can conceive the possibility of preserving unity amongst them, particularly as they had heard from the lips of Jesus Christ himself the wonders which He commanded to be believed. But when, instead of twelve, the number of the apostolic teachers should become multiplied a hundred fold, and when, instead of being confined to a limited space, which admitted of occasional communication, they should be dispersed through the remotest regions of the earth, and cut off for ever from the companionship of their brethren, how could such vast numbers of isolated teachers continue in the same doctrine, and what security could the faithful of after-ages have, that what is taught at present was taught in the beginning? It is clear, that if all do not teach alike, it is no longer the Church, but the individual, who teaches, and, in this case, the believer may be deceived, since it was to the Church, collectively, that the promise of the divine protection was made. These are, indeed, serious objections, and the best way to answer them is to say, that what God promises he is able to perform. If he has promised

to guard for ever the purity of his religion, its pastors, however numerous and remote, will undoubtedly teach alike; as, on the other hand, if such protection has not been promised, the great probability, if not absolute certainty, is, that the Church will fall into disunion, and, consequently, into error.

Let us then examine into the facts. Is there a body of men, the undoubted successors of the apostles, who, at the end of eighteen centuries, teach alike, even in countries the most remote? The fact is undoubted. For, that the Bishops of the Catholic Church are the successors of the apostles is matter of indisputable history, and that their faith is, and ever has been, perfectly uniform, in every part of the world, is equally notorious. Such an instance of uniform belief the world never before witnessed, and whether it be considered natural or supernatural, it speaks much for the plan which has been adopted, and for those who have executed it. If the effect result from natural causes, still no other body of teachers could be so deserving of our confidence as these; for no other could be found so numerous and so consistent. But if this wonderful uniformity is out of the natural order of things, then has God fulfilled his promise,—then has Christ defended his Church against the infernal assaults,—then does the Holy Ghost continue to teach her all truth, and we may rely safely on her guidance.

This extraordinary unity of the Catholic Church counteracts, in an admirable manner, the destructive efforts of time, and renders the believer as secure at the end of the eighteenth as of the first century. For if, on the one hand, the period of the original revelation is more remote, the extent of its triumphs, and the multitude of its hereditary witnesses, are increased in a still greater propor-



tion, and the fulfilment of the divine promise is become infinitely more striking.

If the necessity of a teaching authority required farther demonstration, we might find it in the tacit acknowledgement of every sect which has rejected it. For though all these sects adopted the principle of private interpretation to effect their separation from the Catholic Church, not one continued to carry it out into full practice after the separation was made. Teachers were invariably appointed for the instruction of the people, articles and professions of faith were drawn up, the punishment

of excommunication, or exclusion from the sect, was inflicted on the indocile who rejected its tenets, and too often was persecution exercised against those who refused to be converted. What does all this prove, but that a teaching authority is necessary in religion; that, as such, it must have been established by the provident Founder of Christianity; and, consequently, that all who would know the truth, must seek its authorised teachers, and submit to become their disciples,—“because they are the angels of the Lord of Hosts?” (*Malachi* ii. 7.)

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## HORÆ VAGABUNDÆ, OR HOURS OF TRAVEL.

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BY THE REV. CHARLES CONSTANTINE PISE, D.D.

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### DEPARTURE FROM LISMORE.

The rain is still pouring down in torrents, but an occasional brightening among the clouds gives hopes of a fair afternoon. After deliberating for some time whether or not to take our departure, under these circumstances, we resolved to encounter the storm, and take farewell of the Dean and the town of Lismore. I have said nothing of the population, appearance, or history of this once famous place. There are some fine buildings, and a few handsome streets. Opposite the hotel, in the most public thoroughfare, many tables are arranged filled with apples and trinkets, behind which sit women busily engaged in knitting and sewing, when not engaged in selling their articles to the passers by. A funeral

has come from the country; near the chapel numberless horses are tied, on which the mourners and friends of the deceased have followed his mortal remains to their hallowed resting place. They reckon not the deluge of rain, they have come from afar off regardless of weather, and the last solemn service being over, they mount and hurry back to the neighborhood, from which some gentle acquaintance has been borne, whose place will be vacant at the feast and the chapel, and whose loss will be deplored by hundreds of bereaved and sorrowing acquaintances.

### JOURNEY OVER THE MOUNTAINS.

Much of the romance of Ireland consists in her rugged mountains. Sweet, indeed, are her vallies bearing

in their luxurious laps the spontaneous profusion of the products of a fertile soil; laved by the cool meanderings of many a haunted rivulet, and embowered in scented groves. But, yet, the bleak scalps of these uncultivated hills which extend like the back-bone of a rhinoceros across the island, present to the solitary traveler a scene of sombre interest, and stand up before his vision covered with legendary reminiscences, and traditional associations. See the distant huts in the solitude: the heavy clouds as they stretch down from the high peaks, seem to envelop them, whilst they pour out upon the thatched roof a torrent of rain. The troubled smoke labors to curl through the depressed atmosphere. The stunted fern is drenched, and the torrent rushes down into the ravine. No human being is to be seen amid this wilderness, except, perchance, some solitary herdsman, who sits beneath the desolate hedge crouched in the thicket, striving to screen his wan figure from the pelting storm. In this wild region he was born, and here he dwells, a hermit indeed, in deep seclusion from the hum and business of distant towns. And yet, it may be, that this lonely man has friends or relations in countries far away: and who can tell, but that he himself, whilst lying all the livelong day on his solitary watch, may not be meditating a journey to the prairies of the Far West, or the boundless regions of the Oregon. Thousands of his countrymen have gone before him, and, perhaps, ere another solstice returns upon these barren hills, his place under that hedge may be vacant, and he may be gathering wealth and happiness in the free realms of America! Go, unfortunate son of Erin—go, an emigrant to my native land. Carry with thee thy generous heart, untiring hand, unspotted character. Take with thee the noble principles which religion

teaches, true faith, practical virtue, zeal for the glory and propagation of the Catholic Faith, and thou shalt find a welcome warm and true: liberty will be thy boon, plenty will remunerate thy toil, comfort will smile around thy fireside, peace will dwell about thy cot, and happiness will watch over thy future destinies.

#### ANCIENT TOWERS ON THE HILLS.

Looming afar on the summits of the hills high towers peer up, like so many land-marks in the course of passing generations. The history of these monuments I have not given myself sufficient time to study. It becomes the archeologists of Ireland to devote their investigations to their origin and their use; and volumes regarding their existence might be filled with learned and interesting matter. These are altogether distinct from the far-famed "round-towers," which are found scattered through this country, and of which the origin and object are involved in impenetrable obscurity. Whatever may have been their use, whether for fortresses of defence against invading marauders, or mausoleums in which to deposit the remains of illustrious men, or temples dedicated to the worship of the Druids—these round-towers will stand forever, monuments, extremely ancient and venerable, of the skill and labor of the Irish long before the era of christianity. These towers, together with occasional half-ruined castles frowning on the brows of the steepest and apparently inaccessible mountains, give a character of variety and antiquary interest to the lonely scenery through which we now are passing. And with those broken turrets, and dismantled walls, full many a legend is associated, on which the peasant lingers with terror or delight. To me, as I journeyed by, they presented a theme of solemn contemplation. The mighty ones



that reared them have long since past away. Their very names are forgotten, and their history is blended and confounded with traditionary romance. I viewed them, peering heavily through the cloudy atmosphere, and the darkness that gathered around them seemed an appropriate emblem of the gloom of the departed ages which has settled upon their ruins.

## KILWORTH.

The unpleasant travel of an entire day through unceasing torrents of rain was beguiled and enlivened with many a well-told tale by my reverend companion, and many a facetious episode by his sprightly cousin. The day was now drawing to its decline: and the dark dense clouds which lowered over our heads from the moment of our departure from Lismore, seemed not disposed to break up. Our intention had been to make our way to Mitchelstown, which in good weather, and by the direct route, we might have accomplished in half the time we had been compelled to spend on the drenched and untraveled roads; over which, with the hope of abridging the distance, we had ventured, and on which we had been lost. In winding round the foot of a hill, we approached a gateway which opened into a handsome lawn; and through the thick branches of the trees we caught a glimpse of a comfortable-looking dwelling. Fortunately as we stopped to look around, with the hope of discovering a shelter, on that dismal evening, a little boy happened to issue from the enclosure, wet to the skin, but whistling, and contented in his appearance.

"Can you tell us, my boy, who lives here?" asked my reverend friend.

"I can, your honor," he replied.

"Who is it, then?"

"Why Father Daly—the Parish

Priest." He rejoined with an emphasis which seemed to imply that every body ought to know that fact. And he hastened off on his way.

"The most fortunate thing imaginable!" exclaimed my companion. "We shall not only find shelter, but a comfortable fireside, a noble host, and a hospitable welcome."

In effect, we were not disappointed. Amidst the deluge of rain, we drove up the door of the parish-house, where, with affectionate kindness, we were received and welcomed by the excellent Father Daly. A cheerful fire was glowing on his hearth, and every possible comfort was extended to us with a good grace that always renders such kindly offices acceptable, because they proceed from a warm heart. Our horses were put in the stable, our carriage was placed under covering, a good and cheerful board was spread, excellent beds were prepared for us, and we passed a happy night under the roof of this hospitable dwelling.

The following morning arose in brightness and beauty. When I looked from the window out upon the garden and groves around, and beheld the calm smiles of heaven playing upon them, my heart was cheered with the scene, and my mind partook of its buoyancy and peace. I sauntered down the declivity of the fresh hill-side, to a gentle stream that flows at its base, and beheld the peasant issuing from his little cot, with a buxom heart, holding his angle, and throwing the bait into the water, to decoy the merry fish, that bite at the hook with as little fear of the consequences as many a rational being seizes on the baneful pleasures of the world. Amid these silent retreats, it was a rapturing thing to commence the hours with that beautiful hymn. *Jam Lucis orto sidere, &c.*

As the sun arose among the hills that surround the comfortable dwelling of Father Daly, we took our de-

parture, in renewed spirits and with grateful hearts, to Mitchelstown, whither we were accompanied by that reverend gentleman—and which we reached in time to breakfast in sight of the magnificent castle of the Earl of Kingston.

## HYMNS OF THE ROMAN BREVIARY.

*Translated expressly for the Catholic Expositor.*

BY THE REV. CHARLES CONSTANTINE PISE, D.D.

### SABBATO.—FOR ADVENT.

*Creator alme siderum.*

#### I.

Creator of the starry heavens,  
Eternal Light to mortals who believe ;  
Jesus, Redeemer of our race,  
Oh! deign our supplication to receive.

#### II.

Who, lest this guilty world of ours [fall,  
To Satan's wiles a wretched prey should  
Driven by impetuous Love, didst come,  
And heal our guilty souls, and disenthral.

#### III.

To expiate our common guilt,  
Thou deign'dst to issue from the Virgin's  
And on the ignominious tree, [womb,  
In grief and agony, to avert our doom.

#### IV.

Before thy ever-glorious Power,  
And when thy holy name is heard to sound,  
All knees in heaven, on earth, in hell,  
Together bend with reverence profound.

#### V.

We pray thee, just and mighty Judge,  
When the dread day of reckoning is at  
Protect us with thy grace supreme, [hand,  
Shield and defend us from the infernal band

#### VI.

All glory, honor, power, and praise,  
Be to the Father and his only Son,  
And to the Holy Paraclete,  
Who live and reign for ever, three in one.

### DOMINICA PRIMA.—IN ADVENT. AT MATINS.

*Verbum supernum prodiens.*

#### I.

Almighty Word, who, at the destined time,  
Didst walk upon this earth,  
From the Eternal's bosom issuing forth,  
To rescue us from crime.

#### II.

Oh! shed thy brightness on each darkly mind,  
Inflame them with thy love,  
That fixing all their anxious hopes above,  
True pleasure they may find.

#### III.

That when the dreadful sentence shall con-  
The bad to quenchless fire, [sign  
We may deserve to escape thy vengeful ire,  
And hear thy voice benign.

#### IV.

Oh! may we not amid the realms profound  
Of misery be hurl'd ;  
But worthy, gracious God, of heaven's  
May we be duly found. [bright world

#### V.

To the eternal Father and the Son,  
And Holy Paraclete,  
Be everlasting praise and glory meet,  
Living and reigning three and one.



## A LETTER TO A FRIEND,

ON THE TRACT ENTITLED, "ROMAN FALLACIES AND CATHOLIC TRUTHS."

PUBLISHED BY THE PROTESTANT EPISCOPAL TRACT SOCIETY,—  
NO. 28 ANN-STREET, NEW-YORK.*Most respected and esteemed Friend:*

I return to you the tract entitled "Roman fallacies and Catholic truths," upon which I will make a few observations in compliance with your request, as the said tract has been given to you by Dr. T—— as an antidote against *Romanism*, in order that we may not pervert you; but I really think it to be the best antidote against *Protestantism*.

"No member of the Church of *England* or *America*," says the author, "entertains any doubt that the Catholic religion is the old religion taught by Jesus Christ."

As there is no Church of America, it is evident that here is meant the Episcopal Church of America, which is presented as the *only* Church, and away with Presbyterians, Methodists, Baptists, &c. I most cordially join the writer in bidding them "good-bye," but I question whether the Episcopal Church can do it according to Protestant principles. They admit and sustain the same *creed* with the exception of the *episcopal* order, and in rejecting it, they make use of their *private judgment* in the interpretation of the Scripture, wherein they do not see, as we do, the said order plainly established. The divines of the Church of England resort then to the authority of the fathers, as they prove that the Scriptures are to be understood as they do. Consequently their demonstration is grounded *only* on the Catholic principle, that the Scriptures should never be interpreted against the unani-

mous consent of the fathers. This principle, however, will soon be contradicted in this very tract as a Roman fallacy. What inconsistency!

But are the Church of England and the Episcopal Church of America, two different Churches, or are they the same Church? If difference in doctrine constituted different churches, I should say that they are such, for it is evident that the Church of England admits the power of forgiving sins, and the propriety and even necessity of their confession; while the Episcopal Church of America has expunged both from the book of Common Prayer, in the visitation of the sick. The Church of England admits the distinction of *mortal* from venial sins, for in the litanies her members pray to be delivered from *mortal* sin, which supposes that there are venial sins or sins not mortal. However the Episcopal Church of America has also *expunged* that word *mortal* from the litanies. These are points of great consequence, and I could point out some others, and therefore we may conclude that they are not the same Church. Which is then the proper one? Which is the corrupt? We find that the very first line of the tract involves its author in a great difficulty.

In order to give at least the appearance of impartiality to this really fallacious tract, its author commences by transcribing the creed of Pius V., and very cunningly divides it into two parts, as if one were the Catho-

lic, and the other the Roman; but he did not observe that by so doing, he recognizes the Catholic principle of the infallibility of the Church. Indeed the part which our author admits as *Catholic* is the "Constantinopolitan Creed," so called because it was composed at the Council of Constantinople. Surely it cannot be found in any part of the sacred text, but it gives us the *Catholic meaning* or true meaning of them against several heresies, which, grounded on the Scriptures like all other heresies, sprung up long after the time of the Apostles. Consequently our author by admitting this creed as *Catholic*, that is as divine truth, admits that the Church is infallible, and that it belongs to her to judge of the true sense or interpretation of the Scriptures, which is one of the articles contained in the part of the creed of Pius V., which the author calls *Roman* in contradistinction to the *Catholic*, and therefore he places them in parallel columns. So does fallacy betray itself and give more power to candid truth, and I hope that you now see plainly that the tract so much praised by Dr. T——, far from being a proper means to keep you in the Protestant Church, is really calculated, (against its writer's wish,) to separate you from it, and to embrace the doctrine of the Roman Catholic Church.

Trying to make the Roman Catholic Church as odious as possible to the Protestants, he very cunningly put a note to the word *Roman Church*, which is found at the beginning of the creed, and he says that "when the Church of Rome speaks *authoritatively* and *correctly* she calls herself the *Roman Church* not the *Catholic Church*, or even the *Roman Catholic Church*." I really think that the writer was dreaming when he fancied such things, which he found no where. It is very seldom that the word, "*Roman*" is used

alone in the decrees of the Catholic Church, and therefore according to our author she would seldom command anything. Is it not ridiculous that when the word *Church* alone, and the words *Catholic Church* and *Roman Catholic Church*, are found everywhere in the canons, that our *impartial* author should come and tell us to our face, that the Church of Rome, when she speaks authoritatively, *never* calls herself *Catholic*, but merely *Roman Church*? On the contrary, every Catholic divine knows the great difference that there is between the *Roman Church*, and the *Roman Catholic Church*; and whenever the word *Roman* is found alone, it gives no idea of universal authority but inasmuch as the word *Catholic* is supposed to be understood. The Roman Church is the diocese of the Bishop of Rome, and the Roman Catholic Church is the universal Church under the Bishop of Rome as the head of all the churches. Therefore, the word *Roman* is made use of in the first case on account of the diocese, in the second on account of the person who is the Roman Bishop, who joins to that qualification the *Supremacy*. Why the Roman Church is the mistress of all the churches, is only because her Bishop is the head of all of them. This does not mean that the Bishop of Rome is the Bishop of all the Churches, so that the rest will not be Bishops, but mere vicars of him.—No, the Catholic doctrine is not so. We believe that every Bishop by *divine* institution, in virtue of his consecration as a successor of the apostles, has a real jurisdiction over his flock, and does not act in the name of the Pope, but in his own name, and with his own authority; but the Pope, as the head of the universal Church, has a jurisdiction over all. I have dwelled on this point, because I perceive the tendency of the insidious note.

Let us now take into consideration



the articles of the creed of Pius V., or rather the remarks made by the author upon them.

Art. 1. "I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.

Art. 2. "I also admit the holy Scriptures according to that sense which our holy mother the Roman Church has held and does hold, to whom it belongs to *judge* of the true sense and interpretation of the Scriptures: neither will I ever take or interpret them otherwise than according to the unanimous consent of the Fathers."

"The tendency of these two first articles," says the author, "is to supersede the authority of the Scriptures, by setting up the Roman Church as a tribunal, whose decisions are to be admitted, with the same deference as the Holy Scriptures themselves."

Catholics do not believe that the Church can decide anything against the Scriptures, but that she can prevent any decision against them. It is not to supersede the Scriptures, but on the contrary to prevent them from being superseded. For this purpose it is absolutely necessary that her decisions should be admitted the same as the Scriptures, otherwise heresies could not be prevented, if what is decided was not deemed infallible.

"In these two articles," continues the writer, "it is maintained that it belongs to the Roman Church to *judge* of the true interpretation of the Scriptures. If this were true, then the Roman Church would have an authority over the Scripture; for all judgment implies an authority in the judge over that on which he sits in judgment."

Our author's logic is a curious one indeed. Because the Church is considered by us as the judge of the true *interpretation* of the Scriptures, he concludes that we grant to the Church authority over the Scriptures themselves. Who ever said that the law and its interpretation are the same thing, and that every corporation which has a right to explain the law, has also the right of either forming the law, or altering and correcting it?

"It is also affirmed in these two articles, that the decisions of the Roman Church are to be admitted and embraced no less steadfastly than the Scriptures themselves.

"If this were true, the decisions of the Roman Church of the present day would be *practically* of higher authority than the Scriptures themselves.

"An Act of Parliament of the present day is *professedly* of no higher authority than the Acts of any former Parliament; but it is evident to every one, that it is *practically* of higher authority, inasmuch as it repeals those that have been enacted in time past. In like manner the decisions of the Roman Church, being embraced no less steadfastly than holy Scripture, virtually repeal the holy Scriptures themselves, whenever they declare that to be right which the Scripture declares to be sin."

Again we find the same mistake, and erroneous reasoning. It appears that the author of the tract we are examining, believes that the Scripture and its interpretation are two contending parties, and that the Church comes forward as a judge between them, binding both of them to obey her decisions. What an absurd conception! Only a prejudiced mind could form and give it out as a reason. The Church *judges* the Scriptures so as to decide which are the *genuine* ones, but not upon their

contents, that is upon the Scriptures themselves. After finding out and deciding that a book is a true divine writing, the Church never doubts that it contains an infallible truth, never brings into question the doctrine therein contained; but, on the contrary, she condemns as a heretic any person who even dares merely to suspect that such a doctrine *might* not be true. I do repeat that the Church does not judge upon the Scriptures, so as to make the veracity of the divine word depend upon her decisions, but, on the contrary, her decisions are *never* against the revealed doctrine.

I think it very strange that men of sense, like the Episcopal clergymen, do not stop this tract instead of trying to propagate it, for they know that a bad defence is the best attack against a doctrine, especially in matters of religion; and surely they cannot have so far forgotten the rules of logic, which they learned while scholars, as not to perceive the incorrectness of such reasonings. To say that he who explains the law in an infallible manner is superior to the law is a shocking want of logic. They might object, according to their principles, to the infallibility of the decision; but they can never infer from it that the interpreter considers himself or really is superior to the law, but superior to other interpreters of it, and this superiority the Church justly claims.

To say that the decisions of the Church are *practically* higher than the Scriptures, is to say nothing for the *practice* or application of every law must depend upon its interpretation, which, as I have already observed, does not *guide* or correct the Scriptures, but those who make use of them. The example taken from the Acts of Parliament proves at once that the author does not understand the question, nor the Catholic doctrine. The Parliament can re-

peal another Act of Parliament, but the Church cannot repeal the Scriptures: the Parliament, even in the most essential matters, can be altered according to its own principles, for it claims no infallibility; but the Church, according to the Catholic principles, is infallible, and therefore she cannot reject the Scriptures, once received as such, neither can she give any *dogmatical* interpretation contrary to a former one given by herself. The Church can never declare that to be right which the Scriptures declare to be sin, for this would not be interpretation, but derogation of the Scriptures, and the Church never said that she possesses the power of derogating the Scriptures, according to the article itself, for in it we only find that it belongs to the Church *to judge of the true sense and interpretation of the Scriptures*. Protestants do point out many things that we hold as right and which they consider as sinful, but behold this is only *their* interpretation, which I hope they will not confound with the Scripture itself, unless they pronounce themselves infallible, and bring against themselves the very argument they make against us.

But suppose we admit the right of private judgment as to the interpretation of the Scriptures, the same argument can be made against it, which our author makes against the Catholic principle, that is, the authority of the Church. Will not that private judgment be an authority over the Scripture, as long as the latter is subject to the former? It might be said that private judgment does not imply any infallibility—so much the worse, for it brings the Scriptures to a certain sense, and constitutes a certain sect, without any right whatever.

Art. 3. "I also profess that there are truly and properly seven sacraments of the new law instituted by Jesus Christ, our Lord, and necessary for



the salvation of mankind, though not all for every one: to wit, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace; and that of these baptism, confirmation, and orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the *Catholic Church* used in the solemn administration of all the aforesaid sacraments."

"The tendency of the third article," says the author, "is to supersede the importance of the two sacraments which the holy Scriptures declare to have been instituted by Jesus Christ as His appointed means of grace and salvation; by adding to them five more, which are not so distinguished in Scripture."

I really do not perceive how the addition of five sacraments, *even supposing* them to be arbitrary and, as Protestants say, unscriptural, can tend to supersede the two admitted by them. Every addition supposes the permanency of the subject to which it is made, otherwise it would not be addition but substitution. Therefore we may properly say that the very addition is a proof in favor of the existence of the two sacraments alluded to in the above paragraph. But it might be said that the addition supposes a want of efficacy in the two sacraments—this however is totally incorrect. Does the second sacrament admitted by Protestants diminish the efficacy of the first? By no means. Why then should the third diminish that of the second, or the fourth that of the third? Indeed, if the argument made use of by our tractarian be admitted, it will prove that there should be but one sacrament; and he must commence by answering said argument, in order to sustain the two sacraments.

Art. 4. "I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent concerning original sin and justification."

"The tendency of the fourth article is to supersede the merits of Christ, by representing that holy men too have merits of their own.

"In this fourth article it is maintained, that the Trent decrees concerning original sin and justification (which teach that man may have *some merits* of his own,) are to be received.

"If this were true, the merits of Jesus Christ would be superseded as the *only* plea on which our prayers are acceptable to God; for the merits of saints might also be pleaded effectually in our addresses to God."

It has often been explained to Protestants that the merits of men are of Christ; for St. Augustine says, "that Christ crowns his own gifts and merits." How then can this doctrine supersede the merits of Christ? Have we ever said that man can *merit* by his own strength, or present to God anything of his own, but inasmuch as he concurred by obeying and following the inspiration of his grace? The merits of Jesus Christ are surely the *only* plea, for our merits are his merits, and no action would have any value whatever before the Almighty Father, were it not for the death of His Son, and were it not because it *gives value* to the work of His obedient child, and presents it to His Father as a fruit of His grace, and sign and *tropheum* of His victory.

Art. 5. "I profess, likewise, that in the mass there is a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrament of the eucharist there is, truly, really, and substantially, the body and blood, together with

the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament."

"The tendency of the fifth article is—

"First, to supersede the value of the sacrifice of Jesus Christ upon the cross, by representing that there are other true, proper, and propitiatory sacrifices.

"Secondly, to supersede the miracles of Christ, by representing that the priests of the Roman Church are in the daily habit of performing a miracle greater than any recorded in the Gospel.

"Thirdly, to supersede the institution of Christ, by representing that a true sacrament may be received without complying with His institution."

The sacrifice of the Mass is the *same* of the Cross, and the writer only proves, that he does not understand the Catholic doctrine. Our Redeemer, who is our *advocate* according to 1 John ii. 1, constantly presents to His Almighty Father, His death for our Redemption, and much more so when any of his authorized servants offers on earth that very sacrifice, which although performed but *once*, can be offered millions and millions of times, and this is what Protestants do not understand. As to the miracle, Christ is the author, and it does not prove any sanctity in the priest, for such is the nature of every *ministerial* act. This also Protestants do not understand. The Church complies with the institution of the sacrament by consecrating on *both kinds* and then the sacrament is complete, for the reception of it does not add anything, or alter in the least the nature

of the sacrament, and therefore it can be in one kind or in both.

"In this fifth article it is maintained, that in the mass, there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

"If this were true, then might the sacrifice of Christ upon the cross be dispensed with, for the sacrifice of the mass would provide an availing substitute.

"It is farther maintained, that the elements in the holy eucharist, after the words of consecration have been pronounced, cease to be of their own natural substance, and are converted into God.

"If this were true, the miracles which Christ wrought might all be dispensed with; for not even the miracle of the resurrection of Christ from the dead is to be compared with this—that man should be able, *by his word*, TO CREATE GOD out of a bit of bread."

The author continues in his erroneous supposition that the mass is another sacrifice distinct from that of the cross. As to the *natural* substance converted *into God*, and that man should be able by his word to *create* God, these are expressions only calculated to present our doctrine in a ridiculous manner, for the writer knows very well that we do not say that the bread is converted into God, but into the *body of Christ*.

Art. 6. "I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Art. 9. "I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people."

"The tendency of the sixth and ninth articles is to supersede the necessity of true repentance, or perfect



contrition (as it is called in the Roman Church,) by representing that there is another way of attaining heaven without it."

Repentance can be true and sincere in the ordinary degree and manner as sinners generally are repented, and this we do not call perfect contrition, which is an extraordinary gift of the Holy Spirit, which very seldom takes place. I can assure the writer that even according to his doctrine he must admit this distinction, unless he banishes from heaven, almost the whole human race. No person will go to heaven without *true repentance*, or *true contrition*, that is, sincere and firm, but there will be in that heavenly kingdom a great many who on earth had *not perfect* contrition, because perfection is granted to few. Therefore those who are blessed with perfect contrition in consequence of an extraordinary abundance of grace, are already purified and admitted immediately into heaven; while those who died truly penitent, but not in that extraordinary degree of perfection are purified after death, before they are admitted into heaven, where in nothing imperfect can be admitted.

Art. 7. "Likewise that the saints reigning together with Christ are to be honored and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration."

"The tendency of the seventh article is to supersede the worship of God only, by representing that prayers may be addressed to saints also.

"In this article it is maintained, that saints departed are to be invocated. It can be shown that, under the plea of invoking the Virgin Mary, the Roman Church assigns to her all the attributes of God, and prays to her to do everything which man can ask of God.

"If it were true that this ought to

be, then might the worship of the Almighty be dispensed with, for there were no occasion to ask anything of God, if the Virgin Mary be spiritually present everywhere to hear all the prayers that are offered to her, and have power to grant all the petitions that are preferred to her."

Properly speaking we never pray to the Saints, but to Christ by the intercession of the Saints; or, in other words, we pray to the Saints to *pray* for us, by which we acknowledge that they are inferior to Christ, for only an inferior *prays*, and we also acknowledge that they do not give anything, for in that case they would not *pray*, but give at their pleasure. In the very prayer composed by the Church against Nestorius, we say "Holy Mary, mother of God, *pray* for us sinners." Judge now of the value of the author's remarks upon the above article.

Art. 8. "I most firmly assert that the images of Christ, of the Mother of God ever virgin, and also of the other saints, ought to be had and retained, and that due honor and veneration is to be given to them."

"The tendency of the eighth article is to supersede that worship which God has enjoined, by representing the use of images as appropriate helps to devotion.

"In this article it is maintained, that images are to be had and retained, and that due honor and veneration is to be shown to them.

"It can be shown that the due honor and veneration which the Church of Rome prescribes, is the worshiping and bowing down before them and kissing them.

"If it were true that these things ought to be done, then might the second commandment be dispensed with, for that commandment expressly and positively forbids them."

The misrepresentation is so obvious

that I do not think it necessary to expose it. The author himself says that we represent the *use of images as appropriate HELPS to devotion*, and this is the only answer we give to him. As to the commandment forbidding the making of images, any child of any Catholic school, will answer this Protestant divine, by merely adding *to adore them*. We are not forbidden to make images as helps to devotion, but to make them to adore them as Gods.

Art. 10, "I acknowledge the Holy Catholic Apostolic Roman Church for the mother and mistress of all the Churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, prince of the Apostles, and vicar of Jesus Christ."

"The tendency of the tenth article is, first, to supersede that article of the faith, which declares that there is one Holy Catholic and Apostolic Church, by representing the Church of Rome to be that one Holy Catholic and Apostolic Church."

Very curious and I may say antilogical conclusion indeed! To prove that the Roman Church is that Church, which *one* is to prove according to our author that there is no such thing as *one Holy Catholic Apostolical Church*! He may object to the proof, but supposing it to be admitted, the conclusion is a very incorrect one.

"And, secondly, to supersede the Episcopal succession (which transmits the divine authority received through the apostles from Christ by the imposition of the bishops' hands upon their successors in office,) by setting up another kind of succession, which may be called the Papal succession."

It is very curious indeed that Ministers of the Church of England will talk about *Papal* succession, when

they bring their own from St. Peter by a long succession of Popes to Gregory the Great, and from him they pass to St. Augustine, as I have already observed.

"In this tenth article it is maintained, first, that the Roman Church is the Holy Catholic and Apostolic Church, and mother and mistress of all churches.

"If this were true, the one Holy Catholic and Apostolic Church might be dispensed with as an article of the creed; for if the Church of Rome may constitute itself the Catholic Church, in like manner the Church of Jerusalem, or the *Church of England, might constitute itself the Catholic Church*; and so, instead of *one* Holy Catholic and Apostolic Church, comprising all the particular churches which continue in the apostles' doctrine and fellowship there might be as many Catholic Churches as there are particular Churches."

It is evident from the above, that the Church of England does not constitute by herself the Catholic Church. But now a curious notion (though not an original one) is given of the Catholic Church. She is composed of all the churches. Will they be united, and form but one, without a common head? Where is there in the Scriptures that it should be so? We present convincing texts to prove our doctrine, where is any to be found to prove this new system? But now, are we, Roman Catholics, part of that Catholic Church? If we are, then this curious Catholic Church is composed of elements totally opposed to each other, for surely, we are by no means the same in doctrine with the Church of England—but if we are not a part of that church, then a great many others should also be excluded, who believe as we do, as the schismatic Greek Church. Consequently, it



might be said that the Church of England would be left alone to form that church, unless she takes in partnership the Presbyterians, Methodists, &c., and this she will never do. But we cannot constitute said church *alone*, according to our author. Hence, said church is not constituted at all.

"Secondly, it is maintained in this article, that St. Peter was Prince of the Apostles, and Vicar of Jesus Christ, and that the Bishop of Rome succeeds him in these offices.

"If this were true, episcopal succession and ordination by imposition of the bishop's hands might be dispensed with; for, if the extraordinary power of being Christ's Vicar upon earth may pass from the dead Pope to his successor in office, without any transmission of authority, then surely the ordinary powers of a bishop might pass from a deceased bishop to his successor, without imposition of hands."

It is almost impossible to believe that a divine of the Church of England would write in such a manner, for it shows that he has no idea of the nature of apostolical succession, when he speaks of the authority passing from one pope to another without any visible sign. The pope and any other bishop, and any other priest, do not receive any authority *transmitted* or given by the predecessor. When a pope is dead, he is no more and that is all, and the same with any other bishop. But the *SEE* is permanent, and by election and consecration of a new prelate for that See he becomes a successor, and has the same authority. So that no bishop can be such without imposition of hands, and no person can be a successor in any See without being a bishop. As I have already explained at the beginning of this letter, the pope is a bishop as any other, but as successor of St. Peter, by that

mere fact he enters or occupies the place of St. Peter, and has the same authority and the same supremacy, without any need of any visible sign, except the See itself. If the pope would resign his See, and afterwards accept any other, he would become subject to the new pope who would have succeeded him in the See of Rome. Consequently, it is not a prerogative of the person, but of the See and of the succession in the place of St. Peter.

Art. 11. "I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized."

"The tendency of the eleventh and following article is, first, to supersede true Gospel faith, by representing that faith consists in a blind credulity, which assents to anything and every thing without even knowing what it is."

Allow me to remark that Protestants believe in the same manner, and that it is impossible to act otherwise. Will the author call a man a good Protestant who will not believe *all* the doctrines contained in the Bible? Certainly not. Hence, every Protestant must know them all, according to the argument. But very few do know them all, and therefore, if the argument should be admitted, the number of Protestants would be very small. Moreover, a great many cannot read; will they be excluded from the Protestant Church? Surely not. But they cannot believe in any other manner, but by saying that they believe all that is contained in the Bible, because knowing it to be the word of God, they have a very sound

reason to believe it, before they know which they are. The laws of the land must be obeyed by every one, although few can know them all. Will this be called rashness or stupidity? Our case is the same in religion. It is enough for a Catholic to know that he must obey the Church and believe in her doctrines, and this the Church teaches him from the Scriptures.

"And, secondly, to supersede God's curses against impenitent sinners, by representing that the curses pronounced by the Church of Rome are no less to be feared."

If the sinners do not believe that the Church of Rome is from God, they will care very little for her curses, and if they believe that she is from God, they will consider her curses as coming from God, and therefore, this will not be by any means to supersede the curses of God.

"It is farther maintained in this and the following article, that all men are accursed who do not believe all that the Church of Rome, in this creed, proposes to their belief.

"If this were true, all mankind would be accursed; for, in the first place, it is plainly said, that 'no one can be saved except he freely profess and sincerely hold this (Roman) Catholic faith.' But, in the second place, it is further asserted, *indirectly*, that no one can be saved who *does* profess this Roman creed: for it says, that no one can be saved who does not receive *the sacred canons of general councils*.

"Now the sacred canons of general councils expressly forbid that any articles of faith shall be required of any men to be believed as necessary to salvation, besides those which are contained in the Catholic part of the Roman Catholic creed."

The above are *words*, and no more.

No council makes a new creed, or adds any article, but merely explains those already admitted, and protects the true doctrine against heresy. The creed of Pius IV., in the part which our authors please to call *Roman*, in contradistinction to *Catholic*, does not teach any new article of faith, but merely points out the true sources wherefrom the explanation must originate, that is, the Councils of the Church, and condemns several errors against the creed, which the Councils had given. The author puts some very long notes, pretending to show that the Councils had forbidden that any one should make or teach any new creed; but without the trouble of writing such notes, he could have it for granted that Catholics who never alter their doctrines, would grant his assertion. But it is very curious, that, speaking of the Council of Trent, the author says "that the creed of Pius IV. is not found there as in the part he calls *Roman*." Surely, his *words* cannot be found in this Council. But is there any thing contained in the abridgment of doctrine or creed of Pius IV. which is not to be found in this Council? Certainly not—for every point was decided in the very same sense. Consequently, the observations made in said notes, are very useless, to say the least.

Art. 12. "I, N., do at this present, freely profess and sincerely hold this true Catholic faith, **WITHOUT WHICH NO ONE CAN BE SAVED**: and I promise most constantly to retain and confess the same **ENTIRE** and inviolate to my life's end, and to procure as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to me, by virtue of my office. So help me God, and these Holy Gospels of God."

On this article, the author did not think proper to make any remarks,



as, perhaps, he thought it sufficient to call attention by capital letters in the words WITHOUT WHICH NO ONE CAN BE SAVED. I will also make no remark, but to put, also in capital letters, as a continuation, AND THIS IS ALSO THE DOCTRINE OF THE CHURCH OF ENGLAND, AND OF EVERY OTHER CHURCH.

Thus our author finishes his remarks on the creed of Pius IV. He then proceeds, to what we may call a second part of his TRACT, which I will take into consideration in my next, for the present is already too long. I remain, &c.,

FELIX VARELA.

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FOR THE CATHOLIC EXPOSITOR.

## SOCIETY WITHOUT CHRISTIANITY.

FROM THE FRENCH OF PIERRE LEROUX.

WE have advanced to one of those epochs in the history of the world, when, after an utter destruction of all social order, a new system is about to commence. \* \* \* *Society is prostrate and in the dust.*

The social order, which has been destroyed, as above announced, rested for support and existence, upon the ancient dogma, "Christianity:" on it *the society now in the dust* was formed, raised, and reposed for ages.

Under this ancient dogma, the earth, so full of sin and vice, was looked upon as a scene of labors and of trials; as the vestibule of a heaven, where all evil and injuries would be repaired; as eventually conducting either to a place of torment or to a region of happiness. As this faith decayed, society waned; when this faith was extinguished,\* society perished. Behold where we are!

Let us see, however, what, in the opinion of this progressive philoso-

pher, this faith, now extinguished and dead, taught and inculcated.

In the church and the future life, which she promised, and the mode of gaining which, she pointed out, consisted the fulfilment of all the wishes or the reparation of all the ills, of this terrestrial existence. To the afflicted and unhappy, even after the destruction of every other hope, there remained this belief and this consolation, which no misery could disturb; this life was but a passage to life eternal. Right and wrong were distinctly defined: when an individual violated the law, he was not sought out with extreme anxiety, unless society was the innocent cause, and might prove the equally innocent victim, of his crime. Then he was pronounced wicked, and punishment followed. In a word, the most perfect reliance was placed in the political system and religious order. This confidence was made apparent in every work, which Poesy, or in other words, the spirit of symbols,

\*See the Editorial, page 348.

produced, either to please the eye or charm the ear—cathedrals, tableaux, poems. Thus man was entirely confident and secure: every problem, his spirit could suggest, found a ready solution, and every malady of his soul a speedy and unfailing remedy.

Then could be said to man: you are afflicted, and your grief is excessive; but did not the Just One, the born of woman and the Son of God, suffer more than you? Behold the Cross! Was He not inhumanly tortured to redeem you and all, who mourn? Has He not, by his death, opened for you the portals of a retreat and a paradise, from whence grief and affliction are excluded, where all receive the reward of their labors, and where their joy and pleasure shall be proportionate to the sufferings and the pains they have endured? How, it may be asked, could the human soul, after surveying the earth, doubt of the existence of this heaven, and how could man, in the view of this abode of peace and happiness, violate the laws of society?

The past, the present, the future of humanity! Adam, Jesus, the reign of the Divinity! These were the expressions and formed the belief of an order, where all was clear, united, cemented together—an order, where the world of reality, composed of inequality and misfortune, found an explanation between the past, which had produced, and the future, which would repair, all its evils. Present sorrow, the result of past crime, but future hope and future justice.

“Thou shalt love the Lord, thy God, with thy whole heart and thy neighbor as thyself.” In time past mankind sinned, and therefore is this life in a vale of tears. But life is but a journey; Jesus, by his death, redeemed man from sin. Under this conviction he possessed a guide and a consoler in every occurrence of his life. Poor or rich, happy or miserable,

there was for him a sufficient cause for every effect. Thus, confident in the future and satisfied with the past, his whole duty and desire were to render his life, conformable to this point of departure and this object of his existence. His birth and his condition in life, whatever they might be, he felt bound to accept, and be grateful. Happy and auspicious, they but afforded a more favorable opportunity for advancement towards his final destiny—his merits, and his favors towards his fellows, could be great: dark and miserable, he had no right to complain or lament. Inequality of condition—the unceasing misfortunes of the multitude—the scandal of riches, with all their accompanying vices—iniquity, the oppression of government and the tyranny of the master—in fine, all this chaos, which weighs so heavily upon the soul and the imagination of the philosophers, whom the doctrines of the eighteenth century and the revolution have freed and emancipated, in spirit, though not in reality, from the errors of the past—this chaos had no existence for the man, who, from his first step in life, bore the christian solution, deeply and indelibly engraven, upon his heart. In view of this solution there was no such thing on the earth, as absolute evil; all vice and crime were retrieved in time or eternity. On the contrary, therefore, every trial but afforded an occasion for more certainly and securely obtaining that safety in the other life, which formed the all-absorbing hope and aspiration of the soul. Every constitution, too, of society conformed to this belief and doctrine—every opportunity to fortify and enlighten this faith was made available—every occasion, to inculcate these principles and engrave them more deeply upon the heart, embraced. And then the Church by day and by night, solicited every man to come, be purified, and repose



for a time in her bosom, or to confide himself forever to her immediate and exclusive guidance and protection.

Behold! such were the teachings of this faith.

But where now, I ask, are the principles to direct and support the young and rising generations? Believe you, that by chance none are required, that they would be superfluous, that man can pass through time without them? Believe you, that step by step he has arrived at that epoch, when he may live upon this earth as the brute creation, without conscience, and heedless of the general destiny? \* \* \* \* or do you suppose society without an acknowledged foundation? "Be merry," says one; "suffer," exclaims another; "chance, fatality," shouts out the multitude. But—a moment—and you hear the latter exclaim; "why should we *always* suffer?"

"Stoicism and Epicurism," as Montaigne very aptly remarks, "have served as a pillow of repose, sufficiently soft and attractive for most of their votaries: even the calm pride of the Stoic has its charms." This, however, is but an exception, a particular example and one of very rare occurrence. The immense majority of human heads can find no rest upon this pillow. To obtain and feel *their* quiet and repose, innate dispositions, altogether peculiar and unusual in their nature, are requisite. The Epicurean, who contentedly lives within the limits, which justice and virtue prescribe, is a prodigy—the Stoic, who can suffer with uncomplaining firmness, is something yet more wonderful! Omitting these prodigies and exceptions, let us view and consider the multitude, in whose presence these particular examples dwindle into insignificance and are, as though they were not.

Then passing over the immense multitude of human beings, who are

hurried away, like the most groveling of brutes, by the unresisted force of their passions, or given up to struggle with necessity and buffet with the fortunes and chances of society, let me ask, what is this education, which many, and yet comparatively few, receive? It is the wrestling of the traditions of the past with the science and learning of the present time—it is the contest of christian dogmas against the principles of our philosophy, all destructive in its object and its end—a heterogeneous *mélange* of principles of every nature and kind—in fact a sad, yet apparently intentional, combination of truth and of error. In a school of doctrines, such as these, are moulded and cast the characters we see around us—characters, which are so full of trouble and inconsistency, or which have become so hardened, callous, and ungrateful—characters with no other guiding principle than egotism. And when life is thus commenced, every successive step is false and uncertain. The child rises to the estate and dignity of a man, a husband, a parent—around him in striking contrast arise cradle and tomb—day by day his heart grows hard, insensible and contracted, or is desolate and full of woe. In proportion, as sadness comes over him, he feels isolated and alone, and when, amid this social solitude, he is at last thrown back for support on his own resources and his own powers, alas! how pitiable his situation, and how frightful his destiny! Then in regard to all those great mysteries, which surround and perplex us, as well as on the duties of this life, society is mute and voiceless—she presents no lesson, affords no counsel, offers not the shadow of relief.

Like Young, in the land of strange faces and unknown tongues, he buries with his own hands the rest and repose, so dear to him; but, unlike him, he retains not in his

memory the festivities of his home nor the ceremonies of his religion: he is in the midst of his fellow-creatures and upon his native earth, and yet heavy of heart and lone in spirit, he walks the land of his birth.

We have grown great—many errors have we rejected—many truths brought to light, and much mystery removed; but still how murky and impenetrable is the darkness of the night in which we are involved! Thus, when toiling and struggling in the ascent of some lofty mountain, imagination pictures the stars, emitting a more chaste and splendid light, and far around, hill, valley, and plain, rising in beautiful prospect before us: at the summit, how astonishing the canopy of mists and shadows that environ us, and the burning rays of the sun, that darts its gleams through their obscurity, how painful to the eye!

The earth is always a valley of tears; but for the unfortunate and suffering there is no longer a heaven. The vaster and more extended the desires and the thoughts of men, the more frightful and the more cruel the spectacle of the human race without a paradise! The present life, deprived of a heaven, is a labyrinth through which every man, endowed with sympathy and intelligence, is doomed to wander, full of grief, uncertainty, and error.

What relief and consolation it would have been to me that the earlier life of humanity would have developed and appreciated my sympathies, and listened to the outpourings of my mind! But now my sympathies are crushed in their first existence, and my intelligence obscured and confounded.

Inequality on this earth, but equality in heaven—in other words, injustice here, but justice above: this was the belief of the other time. But all is inequality and iniquity even at this day, wherein equality on

earth is proclaimed to all the human kind, and there is no longer a fear of hell nor a hope of a heaven. What, in such a state, can reason effect? At but one conclusion can logic arrive; that every thing is in the hands of chance and fatality: that there is, consequently, neither right nor duty—nothing true, nothing just: that truth, virtue, and justice are vain and empty sounds. See you not, that your boasted equality is in the eye of the law but a deceitful shadow, an absurd chimera? What else, when for the enjoyment and satisfaction of the idle few so many millions ceaselessly toil and labor, without a moment for thought or an opportunity of elevating their minds to God? Jesus Christ, in the name of God, commanded men to love one another, and promised a heaven of peace and tranquillity to them who suffer and mourn, and, from their hearts and recollections, you have effaced His image. Is it not a frightful act to replace the confessional by the scaffold?

Turn to the happy and favored of this earth. Again, caste after caste, military and ecclesiastical! *Who will succeed them?*

Jesus drove the buyers and the sellers from the temple. In these days merchant and clerk exclude Jesus from the house of prayer. The counter forms the lists in these times. Men of wealth and resources mix in bitter contests, speculate upon their mutual ruin and give unbridled looseness to their passions. Why honor or respect such men? Fraud, avarice, and cupidity would in a thousand instances receive the regard due alone to truth and nobleness. And why at any rate honor them! They have labored; but it was for themselves alone.

The powerful of the earth now strive for themselves only. In earlier times the Priest labored, or was supposed to labor, to direct and conduct



his brethren to heaven—the noble labored, and it was for the protection and assistance of his fellow beings in their earthly struggles towards the goal of their existence. But now the great and powerful toil and all for themselves—for themselves during all their earthly sojourn—for themselves without an effort to attain the heaven, of former times, now acknowledgedly chimerical.

The former consolation for inequality no longer exists. Then the inferior could respect and love the superior. It was a nominal duty. "The rich man helped the poor, and the poor man loved the great." For then the latter had not established it as a principle, that he existed but for himself, that his sole object was self—his only motive, cupidity—his sole ruling idea, egotism. Society reposed on honor. He who received respect and honor, felt the desires of his heart fulfilled, and he was happy. Then social inequality owed its existence and continuance to common consent. Now however, when that inequality, although, it subsists, is not agreed to and the superior acknowledges no motive, save his own aggrandizement, honor and respect are meaningless terms.

In other times society had, at least, the form and appearance of a family. The king was called, the father—the priest, the instructor—the nobles, the elders of the people.

Whatever position you occupied—were you a serf and the most illiterate of men, every object around acknowledged you of the human family. Honor, as the most precious of metals, circulated freely through

society and was the medium of exchange. The poorest wretch, in rendering homage, was entitled to consideration; for this homage was of the riches of the soul, fresh from the hand of God. He then, who received, felt bound to acknowledge it.

Gold is now the only circulating medium. Without it, you have nothing to confer, and consequently nothing to receive. Man no longer reigns over man—the base ore of the mine governs and wealth is lord paramount—the reigning sovereign no longer has life and breath and motion; but is all matter, all material—gold, silver, acres of land, corruption, the dunghill—these are now the lifeless, senseless, yet omnipotent, monarchs of the earth and its inhabitants. Suppose a heap of manure, covering ten square leagues of land, and whatever the moral character or intellectual qualities of the owner of this mass of putridity, in this day, he is one of the princes of the earth. To him belongs the privilege of transmitting all his power and all his influence to perhaps, some, vile, abandoned, wretch, encased in guilt and crime. In distant times, it was the moral character, the position in society, which gave importance and consideration to the man: now, directly the reverse is the case. We repeat it, matter and things material reign and are sovereign. Men have erected for themselves a God, and they "offer their burnt-offerings, and bring their peace-offerings," and society to-day "with weeping and with laughter" is dancing around the golden calf.

J. E. D.

## EDITORIAL OBSERVATIONS.

THE author of "Clontarf" has rendered the tribute of his muse to the College of the Holy Cross, at Worcester. Sweetly does he sing—and highly will his poem be estimated by all who have taste and admire virtue.

## THE COLLEGE OF THE HOLY CROSS.

BY J. AUGUSTUS SHEA.

In summer's bright luxuriance array'd, —  
Woodlands of tessellated light and shade,  
The lawn of verdent velvet sloping down  
To where the river on its crystal way,  
Sparkles with liquid diamonds like a crown  
For some bright Naiad-queen's triumphal  
day:—

Full of undying beauty dwells the scene,  
Fitted for holiness, where Hope may lean,  
Deeming all earthly things as fleeting dross,  
On the strong ægis of the HOLY CROSS.

But lo! they come, the sacred priests of  
heaven,

To whom the future of this hope is given:  
Theirs is the solemn trust—the task is theirs,  
Amid those scenes to teach the young in  
years;

To train and form—to cultivate with toil,  
And make the harvest worthy of the soil.

Onward they come to set "the corner stone;"  
The Godhead's temple—the Redeemer's  
throne:

The calm asylum, in whose sacred walls  
Shall wake the voice that to redemption calls.  
Oh! with what fervent souls this long array  
Winds through the gladd'ning scene their  
pious way;

What hopes—what aspirations centre there,  
Witness'd by angels bending thro' the air  
On wings of heavenly light to carry thence  
The voice of prayer—the spirit's frankin-  
cense—

To lay before the throne of God for those  
Who seek that knowledge which but Truth  
bestows.

Oh glorious sight for Christian men to see!  
Promise of that which 'mid us is to be!

Faith with her eager arms extended wide,  
Embracing earth for Heaven—our strength  
and guide—

And Hope, who dwells, but dieth not, on  
earth,

Pointing to that bright land of the soul's  
birth,

Around whose portals shining angels throng  
Singing to heaven the soul's salvation-song—  
And Charity, the dewy-ey'd of heaven,  
Who looks on man, and error is forgiven;  
For Man to her is one fond brotherhood,  
Co-heirs of Heaven and sav'd through Jesus'  
blood—

These three are sent of God that we should  
be

Children of Truth and Immortality.

Here will the youths of Freedom's favor'd  
land

By learning's ripening sun in mind expand,  
Seize the bold project of dethroning crime,  
And vindicate the reign of Truth to Time:  
Proclaim the banner of the Cross unfurl'd  
And preach salvation to the joyous world.

God of the Universe! oh! deign to bless  
This voice that waketh in the wilderness.  
Bless this first effort in this region fair,  
Bestow thy grace—sustain it with thy care.  
And grant that thro' rejoicing years it be,  
The nurse of mighty men for Heaven and  
THEE.

ST. JOHN'S COLLEGE, AT FORD-  
HAM, WESTCHESTER CO., N. Y.—  
The second annual commencement of  
this institution took place on Thurs-  
day, 13th of July. The morning  
was fair and agreeable and promised  
a pleasant day. Much interest is  
taken in the College by the Catholics  
of this city, and the attendance was  
consequently large and must have  
proved very gratifying to those most  
intimately concerned.

We were of the number of those,  
whom business or inclination induced  
to take the extra train of Harlaem  
cars. The trip was most unpleasant  
and our arrival immoderately delay-  
ed. Never was accommodation less,



except on our return, nor smoke hotter, nor cinders more dirty, nor the uneasy jerk of the cars more annoying. The cars themselves were rickety, and frightful to behold, and the very whistle of the locomotive, usually so shrill and stirring, had degenerated into a weak, unmeaning squeal. Sympathy is the most prominent feature of our character; we grieve at the prevalence of the hasty consumption in man and in railroads.

But at length at the College! The buildings, at some five hundred yards distance from the road, occupy the summit of a gentle slope. The view that broke upon us, just after entering the gate, was truly admirable; before us on every side lay a magnificent lawn, lately shorn; here and there, heaps of new-mown hay imparted a fresh and balmy fragrance to the surrounding air; at the upper end, the extensive main building, with wings extending on either side, and, surmounting all, the emblem of our redemption; to the left, one of the old farm houses of our fathers' days, and which had once been the head-quarters of Washington; farther down a large pavilion, which vividly recalled to our minds the revolutionary times, when near this very spot the camp was pitched and the sentinel walked his round; and then here, almost above our heads, a number of glorious old trees, sycamore, and oak, and elm, guarding, like giants, the approach to this temple of literature and religion, and affording a cool and inviting resort to its favored inmates. Beneath their quiet shade how loves the poet to linger and note their wavy motions and graceful inclinations, or watch the fantastic wreathings and mutual embraces of their huge and moss-grown arms!

On the stage within the pavilion we observed Dr. Power, Dr. Pise, Dr. Varela, and many other distinguished clergymen of the city.

No exertion was spared by the faculty and others, connected with the College, to entertain and accommodate the guests. Their efforts were eminently successful, and all praise is due to them for their preparations and polite attention. If, where all the occurrences of the day—the trip in the cars being always duly excepted—were so thoroughly gratifying, one recollection, more pleasing than another, is impressed upon our minds, it is of the attentive politeness and kindness of the members of the College. To those, who know him, we remark, as the highest praise we can bestow, that the Rev. Mr. O'Neil was never more agreeable and entertaining, and to those who are so unlucky as not to enjoy his acquaintance, and who have never tasted of his hospitality, we would say, that the island, so justly famous for its kindness and open-heartedness, never produced a more worthy son.

The distribution of the premiums was preceded by a few pertinent remarks by the President, Rev. J. Harley. Reference was made to the absence of Bishop Hughes and a delicate and complimentary allusion to Dr. Power, who presided on this occasion in his usual calm and dignified manner. The hearty applause, with which the mention of these reverend gentlemen was greeted, was a well-timed token of the prevailing esteem for their persons, and admiration of their talents and their characters.

The Students, preceded by their estimable Prefect, Mr. G. McCloskey, marched down in single file from the College to the Pavilion, to the sound of martial music, and presented an animated appearance, the pride and elasticity of youth in their step, and health and pleasure radiant from their happy countenances;—"exultantiaque haurit corda pavor pulsans, laudumque arrecta cupido."

We give a brief sketch of some of the speeches—to speak of all, as they

deserve, would extend this notice greatly beyond its proper limits.

"*The Hall of Death*," a poem by Wm. D. Morange, of Albany, was exceedingly well delivered. He undoubtedly *felt* his subject, and there was much grace and manliness in his action and appearance. The composition was brilliant and imaginative, and the diction chaste and select.

*The Spanish Oration*, composed and spoken by Alex. A. Allemong of Charleston, was a creditable production and well pronounced. This young gentleman possesses the elements of a successful speaker. His voice is good—his manner interesting—his face attractive and capable of expressing deep emotion.

"*The Landing of Columbus*," by John O'Hara, although an old theme, was well and interestingly treated. This young gentleman had been very industrious and successful in his various studies, as appeared from the number of premiums he received.

*The French Poem*, by Felix Kennedy, of New-York, was well pronounced and altogether very praiseworthy.

"*Joan d'Arc*," by Robert Hogan of New-York, was a composition of much merit. The speaker made a very favorable impression. His manner is good and decidedly spirited and interesting.

But the happiest and best performance, in every respect, was an original speech on "*Patriotism*," by Thos. Doran, of New-York. The articulation of this young gentleman is very distinct, his manner impressive, and his action varied and proper.

We must not forget the name of John Carroll of New-York, the most successful competitor in his various classes. The number of premiums he received was remarkable and highly honorable.

The exclamations of approbation and pleasure, audible in every direc-

tion—the happy appearance, the beaming eyes and smiling countenances of the ladies, composing two-thirds of the company, we consider sufficient and certain indications of how much gratification the exercises afforded.

The whole performance was calculated to reflect great honor on the students for their industry and talents, and to increase the respect and esteem for the institution and its professors, who have proved themselves so worthy of the high trust reposed in them. The increase in the number of students, the urbanity, uniform kindness, and reputation of the professors, and the exhibition, on the present occasion, of unexpected talents and efforts on the part of the students, evince how well the institution deserves, while the numbers, who were present, and the friendly spirit and interest they exhibited, indicate, that it possesses, both the admiration and the best wishes of the Catholic Community. J. E. D.

**SOCIETY WITHOUT CHRISTIANITY.**—The necessity of dividing this long article, causes to appear in this number only a part of it, without the short but sound refutation which is found at its end, in the *Annales de la Philosophie Chrétienne*, which will also appear in our next. The article, though objectionable in many points, contains so many powerful arguments in favor of Christianity in its salutary effects in society that we thought to publish it, (as the Editor of that praiseworthy periodical did), in order that the author, who is one of the modern enemies of Christianity, should be refuted by himself, inasmuch as his arguments can be retorted against him. To say that Christianity was *extinguished* is to say that the Church was no more, and such an heretical, and moreover *ridiculous*, proposition is destroyed, (as an anonymous writer signed X



observes), by only considering that doctrines described by Leroux as of an *immortal* nature could not perish. It is a visionary fiction, that death of Christianity, which Leroux affirms without proving, without pointing out any period in which such a calamity took place, in a word talking as one raving, who gives existence to the fancies of his mind. We shall take in hand, in our next, this leader of the *progressive school*, which is progressing only in error. In the meantime we refer our readers to the excellent work of the Abbé Maret, entitled *Le Panthéisme dans les Sociétés modernes*, in order to know the views of Leroux.

THE address by Mr. Kirkpatrick, on the 4th of July, before the Philo-demic Society of Georgetown College, D. C., reached us too late to be properly noticed in the present number of the Expositor. We shall, however, remember it in our next.

WE call the especial attention of our readers to the following extract from a letter written by a distinguished clergyman of Cork to the Rev. Dr. PUSEY:

"I am sure it was no want of respect—I may say affection—for you, that caused my silence. I had a thousand motives since I saw you to write, even setting aside the courtesy of replying to you. But the reasons were so obvious and the matter so much, that I was even too full for a mere letter. What a position for a gentleman like you, to be subject to the low attacks of some individual, who was not, I suspect, able to support himself by his trade here, but in your free and enlightened America, is quite good enough to guide the public taste! Some one, I think he called himself O'K——, presumed to mention the name of our truly venerable Archdeacon, whose hospitality and friendship you enjoyed while with us; and associated him with the teetotal-

lers of Ireland. How little he knew the character or position of the Priests of this Diocess, who anxiously separate religion from a popular excitement! All the attacks made on you were copied into our papers, yet *we could never discover that you said one word beyond the truth.* You say that 'you met no teetotallers among the clergy of Cork.' I should be surprised if you did; for I have resided in Cork for the last seventeen years, AND I NEVER MET THREE TEETOTALLER PRIESTS IN MY LIFE—and I think I mix with the Diocess. Mr. Mathew wrote a letter to some one of your papers, it was copied into ours. I take it to be Mr. Mathew's for it bore his signature, and it remains uncontradicted by him. . . . 'You mixed,' he says, 'with persons opposed to teetotalism, and anxious for the return of drunkenness and its horrors.' How he could pen this, knowing that you were only in the *best, most charitable*, and *oldest* Catholic families in our city, is to me unaccountable. . . . I am sure he never dreamed it would come back to Cork.

"Cork, May 19th, 1843."

PUSEYISM.—"*Exciting Ordination. —Scene in the Episcopal Church.*—Eleven young men were, on Sunday, ordained at St. Stephen's church, by the Rev. Bishop Onderdonk. The service was read by the Rev. Dr. Berrien, and the sermon was preached by the Bishop. After he had concluded, the eleven candidates stood around the altar, when he announced, as is customary, that he was about to ordain them, and requested that if there were any person or persons who had any objections to make or knew aught against them, they would now announce the same. A moment of silence ensued, when the Rev. Hugh Smith, of St. Peter's, rose in the middle aisle, and stated that he had by letter yesterday informed the Bishop that he should protest against the or-

dination of one of the candidates, Mr. Carey, in consequence of his holding opinions favorable to Romanism; and he did now accordingly protest. When he sat down, the Rev. Mr. Anthon, of St. Mark's Church in this city, who had been sitting in the same pew with Mr. Smith, also rose, and in like manner protested against the ordination of Mr. Carey for the same reason.

"Bishop Onderdonk stated that he had received the objections of the Rev. gentlemen, and had in consequence appointed six competent and worthy persons to examine into the charge which had been made against Mr. Carey, and that they had unanimously reported to him that it was unfounded; and that also was his own conviction, and that he should proceed to ordain all the candidates. He then commenced reading the prayer, and during the ceremony, Messrs. Smith and Anthon both arose and left the church.

"It is supposed that the objections to the ordination of Mr. Carey arose from the idea that he held an opinion similar to those promulgated in the celebrated Oxford Tracts, and for which Dr. Pusey has been recently suspended in England. It is indeed a continuation of the same controversy which has divided the Episcopal church on the other side of the Atlantic."

From the above extraordinary article it is evident that Protestantism is coming to a strange pass. The candidate for orders, Mr. Carey, just on the point of being ordained, is publicly objected to by two clergymen, Drs. Anthon and Hugh Smith. And on what grounds? For being accused of "Puseyism." And yet Bishop Wittingham, Bishop Doane, and other Protestant prelates in the United States, are Puseyites; and glory in belonging to the ancient branch of the Episcopal Church, which they would fain trace up to the Apostolic times. One portion of

Protestant divines vindicate the doctrines promulgated by Dr. Pusey as the true and orthodox tenets of the Protestant Episcopal Church, and here two distinguished clergymen of the same church, publicly proclaim them erroneous, approaching too nearly to Catholicism, and incapacitating a young theologian for ordination. What unity!

But it seems that Bishop Onderdonk, who is suspected of being a little tainted himself, waived the objection, and proceeded to the administration of orders. The two objecting clergymen, however, were so indignant and scandalized, that they would not so much as witness what they considered a profanation. Without any regard to the authority, and without any respect, just then, for the character, of the bishop, they abruptly withdrew, unwilling to participate in the ceremony. What will be the result? Will there not soon be two churches, having separate Bishops and altars, the one *Protestant Episcopalian*, the other *Protestant Puseyite*? or rather will not the Puseyite portion be driven, from consistency with itself, back into the pale of the ancient religion, whose doctrines it is so industriously bringing out, as catholic and apostolic? This would surely be the more reasonable step. A step which has already been taken in England, by many of the leaders of the Oxford theology.

At all events, the scene which occurred at St. Stephen's, is full of interest to the Catholic observer. All the circumstances tend to develop to him the capricious grounds, on which Protestantism stands. The utter want of *unity* and *ecclesiastical authority*. The necessity of adhering with unswerving fidelity, to the church of ancient times, which has survived all opposition, triumphed over all attempts to change her character, and with which the Holy Ghost has promised to abide for ever.



## INTELLIGENCE.

## DOMESTIC.

**REQUIEM MASS FOR THE LATE REV. THOMAS C. LEVINS.**—A solemn High Mass was offered up in St. Peter's Church, on Friday 7th of July, for the repose of the soul of the reverend gentleman above named. The REV. DR. PISE officiated as celebrant, assisted by the Rev. Messrs. Andrade and Tercheira as Deacon and Sub-deacon. A Discourse was pronounced by the VERY REV. DR. POWER, touching, in the most impressive manner, on the subject of death in general, and the awful accountability which follows it: and alluding, briefly but eloquently, to the missionary labors, profound acquirements, and last edifying moments of the deceased.

It will be gratifying to the Catholic public to learn that the Rev. Mr. Levins bequeathed his valuable library and precious cabinet to the College of Georgetown: to which institution they have duly been sent, and in which they will be preserved as a monument of the respect and affection which he always cherished, under every vicissitude, for the Society of Jesus. *Anima ejus et animæ omnium fidelium defunctorum requiescant in pace.*

**ACADEMY OF THE "SACRE CŒUR."**—The annual exhibition and distribution of premiums took place, in this excellent institution, on the 25th inst. The young ladies acquitted themselves beautifully. Medals and prizes were distributed by the VERY REVEREND DR. POWER, who presided. If we had any regret on this occasion, it was, that the custom of the Institute does not permit these most interesting exercises to be more public.

**VISIT OF GENERAL GAINES TO THE CONVENT.**—Availing ourself of a polite invitation to attend on the reception of Gen. Gaines at the Convent of the Sacred Heart yesterday, we visited that institution for the first time. We found a select company collected, waiting the arrival of the veteran chieftain, who soon after made his appearance, accompanied by his lady and two little daughters. After the General had been introduced to the persons present the company started, headed by the Lady Superior and Gen. Gaines, to view the establishment. Passing from the refreshment parlor, we first entered the chapel. This is a moderate sized room, exceedingly neat and plain in its style, and beautifully ornamented with vases of flowers made by the industrious fingers of the pupils of the institution. These flowers—roses, holyhocks, &c., were the best imitations of nature we have ever seen, and it was only from the large quantities on each stalk, we could tell at the distance of two or three feet that they were not the handy work of Dame Nature. From the chapel we passed to the school-room of the Orphans, and from thence through their washing and dressing rooms to their sleeping apartment. Nothing could exceed the neatness and regularity visible here. We found twenty-five interesting little fatherless and motherless girls, from six to fourteen years old, taken from the depths of misery and woe and placed in a situation where they enjoy the benefits of instruction, are well clothed and fed, and trained to be useful members of society. Our next visit was to the school room of the boarding and day pupils of the

Institution. Thirty-five misses were drawn up in two columns to receive and welcome their guest. After he had gone through the lines and greeted each young lady in turn, a child eight years of age stepped forward, and with great propriety of manner, and in clear and distinct tones, recited the following address :

**WELCOME TO MAJOR GEN. GAINES,**

BY THE YOUNG LADIES

*At the Convent of the Sacred Heart.*

The song of triumph, and the wreath of Bays  
The Hero's meed in ancient classic days,  
With all romantic Chivalry endears,  
Have passed like phantoms down the vale of  
years ;

But cherish'd memories linger round us yet,  
Like rays of glory when the sun has set,  
To shed reflected lustre o'er the earth,  
And gild the deeds of Valor and of Worth.

Thus when combined, as in *thine own* we  
see,

All the young warrior might aspire to be,  
With all the civic virtues that impart  
Grace to the mind, and honor to the heart :  
What soul exulting doth not pant to bring.  
Some simple offering o'er thy path to fling?  
For even childhood in its happy hours,  
Would twine for thee a garland of sweet  
flowers.

With glad emotion then, we haste to prove  
How Patriot worth, and daring deeds we  
love ;

And with one voice of earnest welcome  
greet,

Our honor'd Guest, to Virtue's calm retreat,  
Hero of Erie ! lo, around thee stand,  
The free-born daughters of our common land  
With hearts, like roses on our Western plains  
Their incense flinging to the name of  
GAINES.

During the recitation of this piece the old Hero appeared much affected, and at its close, made a very neat and touching reply.

We then passed through the exercise and recreation rooms, the dressing rooms, &c. to the sleeping rooms. These, like those of the Orphan's, were scrupulously neat and clean ; each little cot covered with a white counterpane, making them look, to use the expression of one of the com-

pany, as if they had been made of loaf sugar, and never used. Every thing was in its right place, and if the old adage is true which says that "cleanliness is next to godliness," and

"Order is heaven's first law,"

it must be conceded on all hands that at least the Sisters of the Sacred Heart, are bringing up their pupils to observe *one* of the laws of heaven, and to walk very near if not quite in the ways of holiness.

Returning to the school room, the General made a short appropriate address to the pupils and sisters, expressing the high gratification which this visit afforded him, and concluded by soliciting for the pupils the indulgence of a holiday, which was of course readily granted them.

The crowded state of our columns will not permit us to express in such detail as we should be glad to do, the pleasure and satisfaction which this visit afforded us. Born and bred in the Protestant faith, and from principle devotedly attached to the simple and unostentatious worship of the "Puritans," we must nevertheless bear testimony to the wisdom and prudence manifested in the arrangement of every thing about the establishment. The spacious and airy rooms, the extensive and shady playgrounds, the habits of regularity and neatness inculcated, must have a great tendency to promote the health of the pupils, while the evidences of improvement exhibited told plainly that those employed in the noble work of teaching possessed in no ordinary degree the faculty of leading the young minds of their pupils on to high attainments. Every thing bespoke quiet contentment, and cheerfulness.—*St. Louis Ariel.*

THE new chime of bells, lately imported for the Roman Catholic Cathedral, were to have been blessed by Monseigneur the Bishop of Montreal,



before the altar in the Cathedral, and immediately afterward suspended from the towers.

These bells are from the manufactory of Mr. Thomas Mears, of London; they are ten in number, and form a complete chime, similar to those in York Minster. All these bells bear on one side the arms of England, and on the other those of *Ville Marie* of Montreal, (excepting that presented by the Seminary, which bears the arms of that institution,) the names of the donors, that of the founder, together with the place and date of their formation, around the base.

The 1st bell weighs nearly 6000 lbs., and is presented by the Seminary of St. Sulpice.

2. By Albert Furniss, Esq., and wife, and Edward Dowling, Esq.

3. By John Donegani, Esq., and wife.

4. By Olivier Berthelet, Esq., and wife.

5. By the late Jules Quesnel, Esq., and wife.

6. By Hubert Paré, Esq., and wife.

7. By Rev. Antoine Parent, Curé of Repentigny.

8. By Jean Bruneau, Esq.

9. By Tancred Bouthillier, Esq., and wife.

10. By Augustin Perrault, Esq.

Mr. Warren, the organ manufacturer, is now constructing the machinery by which this chime will be played.

Mr. Vincent Novello, organist to the Catholic Chapel in Moorfields, London, proved and arranged the tones of the bells previous to their shipment, and we believe that Montreal will now be able to boast of the finest chime of bells in North America.—*Montreal Gazette*.

**CATHOLIC COLLEGE OF THE HOLY CROSS.**—The corner stone of the Catholic College of the Holy Cross,

was laid in Worcester, on Wednesday, June 21, 1843. The edifice which is to be reared by the liberality of the Right Reverend Benedict Fenwick, Bishop of Boston, was then dedicated to the advancement of the arts, the cultivation of the sciences, and to the promotion of patriotism, morality, virtue, and religion, with all the solemn ceremonies of the Catholic Church.

The basement walls of the building are already laid on the north side of the beautiful hill, about two miles south of the village, commonly called by the Indian name of Bogachoaag, but which has been recently known to the Catholics as Mount St. James. The structure is to be of brick, and will be 104 feet in length, and four stories in height, with a fine portico on the centre of the front.

The site has been selected with rare good taste. It commands a wide prospect filled with hills swelling with gentle slopes, green knolls, bright streams, and richly cultivated fields dotted with the homes of the husbandmen. In the distance, stands old Wachusett, covered with soft blue mist, holding his post, like a giant sentinel. Within full view are the dense buildings of the town, and among them the spectator may see, the roofs or spires of churches, Calvinist, Unitarian, Baptist, Methodist, Universalist, and Catholic, emblems of the toleration which a free state can afford to every sect and creed.

The spot, too, is consecrated in our local history. Near it, the venerable John Elliott, well called the apostle of the Indians, gathered together the savages, and founded among them the first Church of Worcester in the stern faith of the Puritan Fathers of New England, in 1674. It is no coincidence, but a remarkable opposition of events, that a splendid edifice of Catholicism should be reared, where the first humble wigwam church of Protest-

antism was reared—the one consecrated with the voice of prayer and the melody of hymns, in the Indian language:—the other dedicated with benedictions, and chants, and psalms, in the Latin tongue.

The day was most propitious—a clear and cloudless sky, and bright sunshine, made it one of those pleasant times which gladden the summer of our climate.

The exercises were conducted under the direction of the Rev. James Fitton, of Christ's Church, in Worcester, by whom the land for the College was originally purchased, and as we understand, presented to the bishop, gratuitously.

A procession was formed at the cottage of Mount Saint James, at about 12 o'clock at noon; and was arranged in the following order:—1. Marshal.—2. Invited Guests.—3. Sunday School Boys and Teachers.—4. Banner of the Sabbath School.—5. Sunday School Girls and Teachers.—6. Members of the Catholic Temperance Association.—7. Cross Bearer and Accolites.—8. Sanctuary Boys.—9. Clergy.—10. Orator.—11. Choristers.—12. The Bishop of Boston.

The bishop appeared in full pontificals, flowing white rochet, wearing his heavy mitre and stole, and bearing the pastoral crook, emblems of his high office. He was preceded by the cross bearer, and the accolites with candles, attired in crimson cassocks with white muslin surplices. Behind them came the clergy dressed in black cassocks, white surplices, and caps. The boys wore white robes, and the societies and associations had showy green badges.

As the procession wound around the western slope of the hill, with the solemn chant of religious hymns, the effect was striking and impressive on the view of those who had never enjoyed the opportunity of wit-

nessing a ceremony so uncommon in our country.

A large wooden cross had been reared in the middle of the area enclosed by the foundation of the basement of the building. On arriving here, the procession paused, and while all stood uncovered and the clergy continued to chant the service of the church, the bishop sprinkled the spot with holy water, and the 83d psalm was recited. This part of the service being concluded with prayer, the procession advanced to the corner where the stone was to be laid. It was at the northwestern angle of the central part of the main building. In the solid block of granite at the base, a cavity had been hewn; within it had been deposited a tin box, containing newspapers of the day, some pamphlets, coins, medals, and a scroll with the following inscription:

Ad majorem DEI Gloriam  
et  
Deiparæ Virginis Mariæ honorem,  
Hunc primarium lapidem,  
COLLEGII SANCTE CRUCIS,  
Prope oppidum Vigornia,  
Posuit, R.R. Dominus,  
BENEDICTUS JOSEPH FENWICK,  
Episcopus Bostoniensis secundus,  
Die vigesima prima mensis Junii,  
Angelicò Juveni S. Aloysio sacra,  
Anno repartæ salutis millesimo  
Octingentesimo quadragesimo tertio,  
Toto Clero Bostoniensis comitante  
atque plaudente,  
una cum  
R. Patre THOMAS F. MULLEDY,  
Societatis Jesu,  
Presbytero et dicti Collegii,  
Primo Rectore jam designato:  
Preside Americæ Federatæ,  
JOANNE TYLER;  
Gubernatore Status Massachusettensis,  
Marco Morton;  
Vice Gubernatore ejusdem status,  
Henrico H. Child.  
Interfuere, &c. &c. &c.

After the last word written above, followed the names of the clergymen present, and of the architects employed in building the college.



The bishop first pronounced a benediction: then, he sprinkled the foundation with holy water, and having received a trowel which had never before been used, marked with it the sign of the cross upon the rock, declaring that this was done in the name of the FATHER, and of the SON, and of the HOLY GHOST. The clergy and choristers, who were arranged in a circle around the bishop, then recited the litany. The cement having been prepared, and the masons assisting, the first stone was laid on its foundation, and he pronounced in Latin, words which may be translated nearly thus:

"In the faith of JESUS CHRIST, we lay this first stone on this foundation, in the name of the FATHER, and of the SON, and of the HOLY SPIRIT, that true faith may flourish here, and the fear of God, and fraternal affection; and may this place be devoted to invoking and praising the name of our LORD JESUS CHRIST, who, with the FATHER and the HOLY SPIRIT, liveth and reigneth ONE GOD, for ever and ever."

The stone having been carefully laid, and accurately fitted to its place, with plumb, square, and level, the reverend bishop, after having sprinkled it with holy water, struck upon it several blows with a wooden mallet, amid choral chants and with the solemnity of prayer, and bestowed his benediction on the commencement of the edifice.

The conclusion of this portion of the ceremony was announced by the discharge of a signal cannon.

Then the procession advanced, and passed around the whole exterior of the foundations of the building; the bishop, sprinkling holy water, and the clergy and choristers chanting hymns, consecrating the ground to science, literature, and religion.

Having thus encircled the walls, the front of the procession passed to

a neat stand, prepared for the orator and his attendants, and having taken their places, a large audience gathered around.

The address was delivered by the Rev. Dr. Pise, one of the pastors of St. Peter's Church in New-York, formerly Chaplain of the Senate of the United States. His fine intellectual countenance, noble form, manly expression, and graceful manner, added force to his eloquent words. The production was able and interesting. Mr. Hale, of the Daily Advertiser, who was present, well says: "His remarks were expressive of the most liberal views and intentions, and should they be borne out by the conductors of the college, no one could doubt of the harmlessness, whatever may be thought of the expediency or necessity of a new institution of this kind."

The address being concluded, the Reverend Bishop gave his benediction on the assembly, in a solemn and impressive manner.

Among the Catholic Clergymen present, were the Rev. Mr. Mulledy, formerly President of Georgetown College, and who is to be the Principal of the Institution; Rev. Mr. Tyler, and Rev. Mr. Hardey, of the Cathedral of the Holy Cross; Rev. Mr. Roloff, of the German Church; Rev. Mr. Flood, of St. Mary's; Rev. Mr. Lynch, of St. Patrick's; all churches in Boston: Rev. Mr. Fitzpatrick, of St. John's, in East Cambridge; Rev. Mr. Goodwin, of St. Mary's, in Charlestown; Rev. Mr. Wiley, of St. Patrick's, in Providence; Rev. Mr. Conway, of St. Mary's, in Lowell; Rev. Mr. Strain, of Waltham; and Rev. Mr. McCloskey, formerly President of St. John's College, in New-York.

Several Protestants, invited by the bishop, witnessed the ceremonies.

The procession having been reformed, proceeded to partake of an abundant collation, provided under

two tastefully arranged bowers. The bishop presided at the head of one of the tables. The company retired at about half-past three o'clock of the afternoon. The guests of the reverend prelate went from the board, delighted with the urbanity, affability, kind manner, and frank hospitality of the reverend prelate, and gratified with the exercises they had witnessed.

The proceedings have been noticed somewhat minutely, as the foundation of a Catholic College is an uncommon occurrence, and is an important event in the history of the town.

Whatever opinion we may entertain of the Catholic faith, no diversity of sentiment can exist as to the great expediency of good education. There is a large body of Catholics among our citizens, constantly increasing by emigration from abroad. It is of deep importance to the whole community, that their children should be taught to become good, intelligent, upright, and useful citizens. Let us have no fear of the spread of Catholicism. Whatever its votaries may have done in other ages, and in foreign lands, modified and regulated by the spirit of our republican institutions, and under the influence of an enlightened condition of society, where truth is left free to combat error, it must be without danger.

Long may the institutions now planted flourish, and never may ruthless violence invade the seat of learning. Never may blackened ruins scowl over our fair scenery, the monuments of the disgrace of New-England, to show that the rights of conscience and the obligations of humanity, have ever been trampled down by ruffian force.

Never may a brutal mob be permitted to defy the majesty of the laws, to achieve unresisted triumph over the helpless and defenceless, to violate the homes of youth, and tear away the garments of the dead in

their sepulchres. Never again may rude hands kindle the blaze of conflagration in the halls of education, to glare over the hills, with BEACON FIRES OF INFAMY.

*Worcester National Ægis.*

**PROSPECTUS OF THE COLLEGE OF THE HOLY CROSS.**—This College, under the immediate patronage of the Right Reverend Dr. B. FENWICK, Bishop of Boston, is beautifully situated on the heights of Worcester, commands a full view of the town and surrounding country, and is distinguished for its remarkably healthy air, and abundant supply of good water. A farm of sixty acres is attached to the College.

The plan of education is designed to prepare young men for an ecclesiastical, professional, or commercial state of life; and accordingly embraces three distinct courses of study.

The commercial course comprises writing, arithmetic, and book-keeping; the English and French languages; history, geography, and the use of the globes; elementary algebra, and geometry, with the practical branches of mathematics; English and French composition; reading and public speaking; and the grounds of natural and revealed religion.

The course pursued by those who are intended for any of the learned professions, includes, besides the above, the Latin and Greek languages, and a complete Classical education; poetry, rhetoric, logic, the philosophy of the human mind, metaphysics and ethics; ecclesiastical history; astronomy, chemistry, and the other branches of natural science.

The ecclesiastical course comprises, in addition to the branches mentioned above, the several departments of sacred learning, biblical and theological.

As these three courses enter into the general plan of education, the parent is at liberty to select any of



them, or any portion of them, conformably to the views he may have with reference to the future pursuits of his son.

The religious and moral instruction of all is attended to with watchful and anxious care. Besides the usual course of catechetical instruction, public lectures are delivered on the principles, doctrines, and ceremonies of the Catholic Church.

All the students, even in the hours of recreation, are constantly under the special care and superintendence of one or more prefects or professors.

The books necessary for the different classes may be furnished by the parents, or guardians themselves, or they can be procured at the College, at very moderate charges.

Age of admission, from eight to fourteen years.

The College will be ready for the reception of students on the first November next.

#### TERMS.

The annual pension is \$150, for tuition, board and lodging, washing and mending linen and stockings.

All charges must be paid half yearly in advance. To those who promptly comply with these conditions, a deduction of ten per cent. will be made. Should any defer, for the space of two months to pay in advance, the President of the College is directed to send their sons or wards home.

The following items are extra charges: the German, Italian, and Spanish Languages, Music, Drawing, Painting, Dancing, Fencing, and Medical attendance.

The vacation commences in the last week of July, and continues till the 15th of September, exclusively.

N.B.—The most direct route to this College, from the South, is by steamboat from New-York to Norwich, Connecticut, thence by railroad to Worcester. The distance from Boston to Worcester is travelled in two

hours by railroad; and from Albany to Worcester in nine hours by the great Western railroad.

THOMAS F. MULLEDY, President.

**BURNING OF THE BIBLES AT CORBU.**—We publish to-day the report of the Protestant and Catholic gentlemen who conjointly visited Corbu to investigate the acts connected with the burning of a quantity of Bibles at that place last November.

The high character and standing of the gentlemen above alluded to is a sufficient guaranty to a liberal and enlightened public that the investigation was fairly and properly conducted, and that the facts set forth in the report may be relied upon as correct.

It was due to the public that a transaction so outrageous in its character, and so revolting to the feelings of a moral and religious community, should be inquired into, and the real offenders exposed to the animadversions of the friends of religion and sound morals every where.

The Rev. J. Rooney, at the instance of the Catholic Bishop of this diocese, caused the gentlemen whose names are appended to the report in question, to visit Corbu and institute a rigid inquiry into the facts connected with the burning of Bibles at that place. This the reverend gentleman was under no obligation to do, inasmuch as he had no pastoral charge or control whatever over the French Catholic congregation at Corbu. He thought that the outrageous nature of the transaction called for an investigation, and he very properly took upon himself the responsibility of requesting competent gentlemen to inquire into the matter for the satisfaction of the public, and that the guilty, whoever they might be, should alone bear the odium attached to so sacrilegious an act as the burning of Bibles.

Father Rooney is justly entitled to the thanks of the community for

causing the investigation to take place; and the unexceptionable character of the gentlemen who, at his request, took upon themselves the expense and trouble to investigate the matter, shows conclusively that he was determined, so far as he and his brethren of the same faith were concerned, that nothing connected with this transaction should be concealed from the searching eye of the public.

As the friend of justice, we freely give place to the report in question. It places the whole affair in its true light before the public.

It satisfactorily appears from the report, that an itinerant Jesuit priest, late from France, did the sacrilegious deed, and he *alone* is responsible for it.

We, as Protestants, rejoice that our Catholic neighbors and friends had neither lot nor portion in the matter. However much we may differ from them in religious tenets, (and differ we most certainly do,) we should be grieved to see injustice done them by imputing to them outrageous acts, of which they are not guilty, and in which they never participated by word, act, or deed.

#### REPORT.

The undersigned, in compliance with a request of the Rev. J. Rooney of Plattsburg, and in conformity to the wishes of Bishop Hughes of New-York, as published in the papers, met at the Corbu in the town of Champlain, for the purpose of ascertaining the facts in relation to the burning of Bibles at that place in November last.

After having examined a number of witnesses, we have to report that Bibles were burnt, and that the number will not vary much from forty-two—we think that to be the precise number. They were burned by Mr. Telman, a missionary from Canada, and recently from France, a friar oblate—that Mr. Telman was the sole instigator and mover in the business of

burning Bibles, and in opposition to the feelings and wishes of Mr. Dugas, the resident clergyman at the Corbu. It appears that the number burnt was but a small proportion of the whole number distributed among the people. These Bibles were given to the Catholics by Protestant agents of the Bible Society, and in some cases were left with individuals, after an expression of repugnance to receive them, and but a small number of those who gave up their Bibles to be burned, could read at all.

It appeared in testimony that the Bishop of Montreal was at Corbu five days after the above transaction, and expressed in strong language his disapprobation of the whole affair.

Therefore, in view of the above facts and circumstances, we have arrived at the conclusion that whatever odium or blame there is in this transaction, it belongs to Mr. Telman; and that it would be uncharitable and unjust to throw it upon the whole denomination.

EBEN'R A. SCOTT,	}	Protestants.
HIRAM LADD,		
DAVID PARSONS,		
MICHAEL HAGERTY,	}	Catholics.
JOHN RILEY,		
PATRICK MOFFITT.		

Champlain, Corbu, 9th March, 1843.

*Plattsburg Republican.*

THE annual commencement at St. Mary's College, which lies in the western part of Baltimore, took place on the 8th of July. As is always the case, this was an occasion of exciting interest to many citizens old and young, who have graduated there. The large hall was filled with ladies and gentlemen, and the addresses excellent, and the ceremonies interesting. There were six graduates on this occasion, who delivered addresses as follows:

Reverdy Johnson, Jr., on the Rise and Fall of Empires.

John Darden, on Mental Culture



George Frich, on Modern Science, and its wonderful effects.

James Buckler, on the Condition of our Country.

Henry Desobry, on Objects of Life.

The annual address to the societies attached to the College was delivered by G. H. B. Latrobe, an alumnus, and then followed the distribution of Diplomas to the numerous students.

**MORE CHURCH TROUBLES.**—Our readers are fully aware of the progress of certain seemingly new doctrines among certain of the clergy and laity of the established Church of England, styled "Puseyism," from the name of one of their leading—if not *the* leading—promulgator. They are also aware, that Dr. Pusey has been suspended for two years, from preaching in the Chapel of the University of Oxford, for proclaiming his opinions—i. e. the doctrine of the Mass, Transubstantiation, &c., which fact, more than any other, indicates the unsettledness of his sect. The fact is, there is, and has been for years, the most decided *incongruity* in the Anglican Church. Many American Episcopalians, aware of the fact, were indulging the hope that the difficulty would be confined to the Old World. But the hope has proven vain. First, we had an outbreak of Puseyism in this city, in the famous ordination sermon of Bishop Whittingham, which caused the recent rupture between himself and Rev. H. V. D. Johns, Rector of Christ Church—the consequences of which are far from sleeping yet—and now they begin to show themselves in New-York, whence Mr. W. brought the doctrines in question with him to the Diocese of Maryland. The flame only increases here—burn, though it may, never so smotheredly—and must sooner or later break out furiously.—*Baltimore Visitor.*

**THE SEASON OF PENTECOST.**—Our Right Rev. the Bishop, the past month, notwithstanding the heat and fatigue attending the season, has visited several sections of his diocese, for the purpose of administering the sacrament of confirmation. As yet, he has been but amongst a small share of his vast and flourishing mission, but we presume that within a month or two, he will have visited nearly his entire flock for this purpose. In Boston and the immediate vicinity, the administration of this sacrament affords us an intelligible idea of the rapid increase of the principles of Catholic truth, under the ministry of Dr. Fenwick and his zealous priesthood. This fact is made the more manifest, from the large number of adults who have thus far been admitted into the holy fold of the Catholic Church, and we doubt not that the progress of the Right Rev. Prelate into the interior of his diocese, will give additional proof, that "truth is powerful and will prevail;" that it will assert its power even upon a soil every where endued with the worst spirit and worst errors of the Puritan mania.

At the Church of the Holy Cross in our own city, there were confirmed one hundred and forty-seven adults and children. The female portion of the recipients have been carefully instructed in the truths of their religion, by the devoted Sisters of Charity. The boys of the cathedral have been prepared for the sacred unction, by the Rev. Mr. Williamson, whose elaborate and admirable instructions upon the sacraments for the past few months, have impressed them with the importance and sanctity of the ceremony.

At St. Mary's Church, nearly one hundred candidates, prepared by the earnest labors of the efficient school teachers attached to that parish, presented themselves, and received the

sacrament. The Right Rev. Bishop visited the school before service, and expressed the deepest gratification at the order and discipline evinced. Dr. Fenwick was in Lowell last Sunday, when about fifty persons received the Holy Sacrament. The Sunday School discipline of this latter city, like our own, received the warm approbation of our Right Rev. Bishop.

We shall endeavor to note his progress through the diocese, and should be under obligations to our many friends, if they would furnish us with a notice of the ceremonies in the different towns.—*Boston Pilot*.

#### CEREMONY OF LAYING THE CORNER STONE OF ST. PETER'S AND ST. PAUL'S CHURCH, SOUTH BOSTON.—

We were present at one of the most interesting ceremonies that we have witnessed for a long time. It was the laying of the Corner Stone of the New Church, now being erected on Broadway, South Boston. As was previously announced, arrangements had been made to give to this ceremony more than usual pomp and effect, and the result will justify the promise. Those forms and usages of the Catholic Church, so solemn, so full of deep meaning, so elevating and refreshing to the christian mind, were proceeded with by the Reverend Officiates, in a most imposing and effective manner, and with all the accompaniments of the rich music and significant ceremonies of the Holy Catholic Church.

At about 10 o'clock, the lower part of Broadway was crowded with anxious spectators, who remained about three hours, exposed to an intense sun, and did not evince the slightest impatience. The floor and foundation of the church, which are now complete, was covered with a multitude of persons, of both sexes, inspecting the massive and splendid foundation of the church. At eleven

o'clock, the procession which was formed at St. Augustine's Church, passed down Broadway, accompanied by two very effective bands of music, performing appropriate airs. The order of procession was as follows:

The Boston Roman Catholic Mutual Relief Society, with a fine band, Marshalls each side, and preceded by their very rich and beautiful banner.  
The St. Mary's M. B. T. A. Society, with full ranks, Marshalls, banner, and band.  
The South Boston Temperance Society, with their elegant banner and band.  
The Reverend Clergy, in robes, viz: Very Rev. William Tyler, celebrant, Rev. Messrs. Fitzsimmons, pastor, M'Dermott of Lowell, Lynch of Roxbury, Flood of St. Mary's, Rolloff of the Cathedral, and two other Rev. Gentlemen, whose names we did not know.

When the procession reached the front of the church, it opened right and left, and uncovered remained standing until the clergy had passed through on to the foundations. The different societies then filed in and the ceremony of formally laying the stone was gone through with—the choir throughout chanting the beautiful service of the Catholic Church. When this was finished, Rev. Dr. O'Flaherty of Salem, ascended the canopied rostrum which had been erected, and commenced his oration. The heat at this time was almost intolerable, yet the immense crowd bestowed the deepest attention upon the gentleman's eloquent discourse.

It is to be built of rough Quincy granite, with a hammered granite base, and in a neat and tasteful gothic style. The church is 61 1-2 feet in width, fronting on Broadway, and 106 feet in length, including the chancel. The tower, in the centre of the front, projects 11 feet from the body of the building, and is 21 1-2 feet square outside, and 86 feet high, having four octagonal hammered buttresses, surrounded with full ornamented pinnacles. The front cor-



ners of the body of the church, are also finished with octagonal buttresses, similarly surrounded. From the top of the tower, at the angles, four large buttresses spring, which, uniting in a gothic arch, form the belfry, in imitation of the Church of St. Dunstan, in London, by Sir Christopher Wren. On this arch rests a neat octagonal lantern, supporting a gothic cross. The great front window of the tower is 35 feet high, and filled with appropriate tracery. The height of the interior of the church, from the floor to the ceiling of the nave, is 47 feet, and from the floor to the ceiling of the aisles is 40 feet. The ceiling is to be groined in arches, and finished with ribs, and enriched with bosses.

The front entrance or doorway is 20 feet high by 12 feet wide, and recedes four feet from the outside of the front wall of the tower. It is highly ornamented with pillars and capitals, finished with a full gothic canopy. It will be a beautiful and elaborate specimen of stone-cutting, and will equal any ornament which has hitherto been formed from our New England granite, so difficult to be wrought. The basement story, under the body of the church, is to be finished with two school rooms and a chapel.

The statue of the Dead Christ, recently completed by Ball Hughes, has been purchased by the Rev. Mr. Fitzsimmons, the pastor of the church, and is to be placed in the chancel in the rear of the altar.

The whole cost of the building will be about \$40,000. The following gentlemen are engaged in its construction:

G. J. F. Bryant, architect.

Gridley Bryant, superintendent.

Richards, Munn, & Co., stone contractors.

Walter Madigan, mason.

James Fogarty, carpenter.

*Boston Pilot.*

RELIGIOUS INTELLIGENCE. — ST. LOUIS.—The festival of St. Aloysius was celebrated in the new church of St. Francis Xavier on the 21st June. At early mass, about two hundred boys approached the holy communion, and edified those who were present on the occasion by the deep feeling of piety with which they discharged this sacred duty. At eight o'clock, High Mass was chanted by the Rev. Father Vandeveldt assisted by deacon and sub-deacon. After the Gospel had been sung, the Coadjutor Bishop preached on the virtues of St. Aloysius. The Church was filled, principally by youth of both sexes. After mass the boys and girls who attend the free-school proceeded, in different directions, and under the charge of their respective teachers, to some short distance from the city, where they dined and spent the remainder of the day. On Sunday the 25th ult., the Bishop of New Orleans officiated at High Mass in the Cathedral. At five o'clock in the afternoon of the same day, the same prelate solemnly blessed the corner-stone of the proposed German Church of Our Lady of Victory, at the corner of Third and Mulberry-streets. The Right Rev. Dr. Odin, Vicar Apostolic of Texas, and the Coadjutor Bishop of this diocese, assisted at the ceremony. A large number of people assembled to view the interesting ceremony: the Hibernia Benevolent Society was also on the spot. Previous to the ceremony, the Coadjutor Bishop addressed the assemblage on the nature of the rite at which they were about to assist. Father Cotting, S. J., preached in the German language after the conclusion of the ceremony. The collection taken up in aid of the new church was \$149.—*Cabinet.*

THE ACADEMY OF VISITATION, of the Blessed Virgin Mary, of the Roman Catholic Church, at Georgetown, D. C., held its annual exhibi-

tion on Monday. The premiums were delivered to the young ladies by President Tyler, assisted by the Very Rev. Mr. Matthews and the Lady Abbess. This Seminary is, we believe, under the care of the Sisters of the Sacred Heart, and is in a very prosperous condition, being, as the National Intelligencer says, *patronized both by Protestant and Roman Catholic*.

**GEORGETOWN COLLEGE.—ANNUAL COMMENCEMENT.**—The Annual Commencement took place, at this seat of piety and learning, this morning, July 25, at 9 1-2 o'clock.

Long before the appointed hour, might be seen crowds of visitors wending their way to the home of the Jesuit Fathers. There was the Foreign Minister with his splendid equipage, who came rolling on amid clouds of dust such as Pennsylvania Avenue alone can display; there went the fond father to enjoy the literary progress of a loved son, expecting to hear his name announced to the assembly, as an intellectual victor rewarded with a medal or premium; there were the fair daughters of Columbia attended by their gallant cavaliers, to shed a halo of beauty o'er the classic halls of Georgetown; and there was, I myself, Mr. Editor, *arrectis auribus astans*;—I say *astans*, for the fact is, that the ladies, God bless them, were present in such round numbers, that your correspondent had, perforce, to be as upright as possible. The Exhibition Hall of the College, capable of containing 2000 persons, was literally crowded to overflowing.

The exercises commenced at 9 1-2 o'clock, and proceeded in the following order:

Music, by the Philharmonic Society of the College.

Introduction, "Still so gently."  
Fall of Epaminondas, Wm. E. Bird.  
On Poetry, Jno. L. Kirkpatrick.

Arnold, Eugene Picot.  
Canada, Eugene Panet.

Music, Canadian March.

Erin's Son to America, R. E. Doyle of N. Y.  
A los vencederos de Bunker Hill, Henry Castellanos.

Fall of Jerusalem, F. H. Dykers, of N. Y.  
On Public Opinion, Florence J. Sullivan.  
Music, Fra Diavolo.

Bonaparte crossing the Alps, Edward C. Donnelly, of N. Y.

La Mort de Jeanne d'Arc, Emilio Muruaga.  
Battle of Lake Erie, Eugene Cumiskey.  
Osceola, Peter C. Howle.  
Music, O Cara Memoria.

Dialogue in Greek, { Virginius Bilisoly.  
James Lewis.

The Death of Bourbon, Geo. Marshall.  
Genuine Liberty, Walter C. Cox.

Music, Favorite Air.

Annual Address of the Philodemic Society,  
Jno. M. S. Caussin.

Music, Air dedicated to the Philodemic Society.

Valedictory, Jno. L. Kirkpatrick.  
Music, Auld Lang Syne—Home, Sweet Home.

The Degree of A. M. was conferred on Lt. A. Mildree, U. S. N., and Wm. W. Watt, La.

The Degree of A. B. was conferred on A. S. Scott, D. C.; Laurence J. Sullivan, Pa.; Jno. L. Kirkpatrick, Ga.; W. Marbury, D. C.; Walter Smith, D. C.

Then followed the distribution of medals and premiums to the distinguished students of the different classes.

The Rev. Professors of the College may well be proud of this day's Exhibition; the speakers showed themselves eminently acquainted with all the graces of oratory and poetry.

*F. Journal.*

#### FOREIGN.

THE titular bishop of Norwich, in a sermon lately preached by him in St. Paul's Protestant Cathedral, London, denied *in toto* the apostolical succession of the priesthood of the Law Establishment, saying that it could not be traced with any degree of certainty. What a wonderful discovery for the titular to make!



**THE PRESENT POPE.**—Gregory XVI. is about seventy-three years old, although his appearance would not indicate more than sixty. His vigorous health promises him yet many years Pontificate. He is singularly gracious; his sweetness, not to say gaiety of manners, tempers the impression which the faithful Christian experiences on beholding the successor of St. Peter—the representative of Jesus Christ on earth. Equally distinguished for his theological acquirements, and his literary taste, he causes religion and the arts to flourish. The Christian finds in him a father; the artist a protector. In the most trying circumstances, he causes his prudence and firmness to be admired. Virtues, in appearance opposite to each other, are united so naturally in him, that he passes from one to the other without effort and ostentation. He would sport with an infant, and, if it were necessary, leave him to go before Attila.

Before his exaltation to the Pontificate, Gregory XVI. was of the order of Camoldoli, and he still continues to practice some of its austerities. Although his head is encircled with the triple crown, and his authority extends to all nations, he sleeps by the side of a magnificent bed on a plain couch, on which there is nothing but a pallet. His manner of living is that of a private gentleman of fortune. It is said that when he was made Pope, his *maitre d'hotel* came to ask him in what manner he wished his table to be served—"Do you think," answered the Pope, "that my stomach has changed?" One of his relatives who was about to marry her daughter, wished to come to Rome to have the ceremony performed by His Holiness. "She has her parish priest; that is enough," was the Pope's reply.

A dignity of the order of Malta, worth five thousand dollars a year, having become vacant, a deputation

waited on the Pope to obtain permission from him to present it to his nephew. "I accept it with pleasure," replied the Pope, "but only for Cardinal Odescalchi." Indeed, so far from enriching his relatives. Gregory XVI. does not, probably, do enough for them. He is, however, famous for his holy prodigalities; but his people are his family; his children, the poor. The small sum he derives from the state never reaches the bottom of his purse; it is disbursed in various ways as soon as it is received.

Pontiff revered, the father of the poor,  
May angels hover round thy snow-white head!

Thy days on earth should be prolonged to spread

The love of God among the sons of men.

**ANOTHER OXONIAN.**—We are gratified to learn that another Oxonian has escaped from the meshes of the Church-by-law established. What becomes of Bishop Doane's probabilities? We have not yet heard of any proselytes to Mormonism in that quarter. The following paragraph is going the rounds of the political papers:

"The British papers announce another convert to Romanism. The Rev. George Talbot, M.A., formerly at Baliol College, has resigned the the living of Evercreech-cum-Chesterblade, Somerset, and joined the Church of Rome. This is said to be the FIFTH Tractarian member of the University of Oxford who has turned Romanist since the conversion of the Rev. R. W. Sibthorpe."

More trouble at Oxford.

"Rev. J. E. Morris, of Christ Church, Oxford, had been admonished by the Vice-Chancellor for a sermon preached on Ascension Day, in which the doctrine of the Intercession of Saints was implied."

The Vice-Chancellor will have his hands full, if he go on with this supervision of the pulpit.—*Catholic Herald*.

**CONVERSION.**—On the 14th May, Isaac Cohen, an Israelite, of the sacerdotal race, and a man of great learning, aged 76, was baptized at Verquieres, near Noves, in the diocese of Aix. The reading of the works of Bossuet led to his conversion.

Conversions are frequent in Bavaria. Many young persons are debarred from fulfilling their earnest desires of being united to the Church, by the unjust law which requires full age for this step.—*Catholic Herald*.

**MAYNOOTH COLLEGE.**—A return of the number of students in the Roman Catholic College at Maynooth, during the years 1840, 1841, and 1842; also the number of professors at present employed therein, with their respective salaries and emoluments:—The number of students in the Roman Catholic College at Maynooth, in the year 1840, was 427; in the year 1841, 427; in the year 1842, 425. There are at present employed in the government and general administration of the Roman Catholic College—A president, with a salary of £326; a vice-president, who is bursar, £200; a senior dean, £122; two junior deans, each £112. There are also eleven professors, with the following salaries—One professor, being also librarian, £142; four others, each £122; six others, each £112. No master in the College has any emoluments but his salary, board, and apartments. The professors have only the same emoluments with the other masters—salaries, board, and apartments. **MICHAEL MONTAGUE**, President. May 6, 1843.

The Rt. Rev. Bishop **HUGHES**, Rt. Rev. Bishop **PURCELL**, Father **DE SMET**, Missionary to the Rocky Mountains, and several other distinguished personages, arrived in Ireland on the 28th ult. in the packet ship "George Washington," after a passage of twenty-one days from New-York.

**THE OXFORD TRACTARIANS.**—The London Observer, in an article written by no friend of the Oxford school of divinity, says:

"Puseyism has made extraordinary progress in the church within the last three years. It is calculated that out of 12,000 clergy in England and Wales, 9,000, three-fourths of the whole, are deeply tainted with it. In Scotland, again, the whole of the Episcopal clergy, with the exception of three or four, are decidedly Puseyites. In Ireland, also, the heresy is making alarming progress. It is calculated that the majority of the Bench of Bishops are more or less deeply tinged with it. Those of the prelates who most openly advocate Puseyite principles are the Bishop of Exeter, the Bishop of London, and the Bishop of Oxford. Among the churches and chapels in London in which Puseyite practice prevails to the greatest extent, will be found in Shoreditch church and Margaret street chapel, Oxford street.

"In the latter place it would be difficult to perceive any difference between the form of worship and that observed in the Roman Catholic Church. In many of the Puseyite churches and chapels, daily worship has been established, and in all of them, we believe, the sacrament is administered weekly."

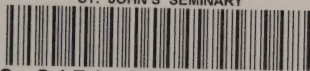
**CONVERSIONS.**—A Protestant, a native of Westphalia, and for a considerable time past living in Toulouse made his solemn abjuration on the 8th June, in the Church of Our Lady du Tour, and received the Holy Communion. He is 28 years of age.

At Blois, a lady brought up in Anglicanism, and her two daughters, recently made their abjuration in the chapel de l'Hotel Dieu.

A sister of the Rev. Mr. Bowles, curate to Mr. Newman, at Littlemoor has conformed to the Catholic faith.



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